

2
Pamph.
Gk. lang.
M.

220

Gr

A

Handwritten text, possibly a signature or initials, in the top left corner.

Edm. John Senkler

1829.

A D D I T I O N S

TO THE

FOURTH EDITION

OF

MATTHIÆ'S

G R E E K G R A M M A R :

WITH AN

INDEX OF AUTHORS.

LONDON:

JOHN MURRAY, ALBEMARLE-STREET.

MDCCCXXIX.

LONDON :

PRINTED BY RICHARD TAYLOR,

RED LION COURT, FLEET STREET.



11012
9/12/90

ADVERTISEMENT

TO THE FOURTH EDITION.

IN the present Edition of Matthiæ's Grammar, besides the revision of the translation, two chapters have been added from the last edition of the original—one on Adverbs, the other on Conjunctions; comprising the sections 597—629. It had been intended to introduce these chapters from the *Schulgrammatik*, which, though professing to be an abridgement of the larger Grammar, is really much more copious on the subject of the Particles; but when the printing of this part of the present edition was about to begin, the new edition of the original was received from Germany. The chapters on the particles were found on examination to be substantially the same as those in the *Schulgrammatik*, but with large additions: these have been also incorporated in the translation. With these exceptions, no use has been made of the new edition of the Ger-

man, which is so much enlarged, that a third volume would have been required, to exhibit all the additional matter.

For this information, as well as for the additions and corrections above mentioned, the Editor is indebted to Mr. Kenrick of York.

The Index of Authors was compiled by Mr. Walker, Fellow of Trinity College, Cambridge.

This Index, together with the chapters on the Adverbs and the Conjunctions, has been printed separately, for the convenience of those, who may possess the former editions.

ADDITIONS.

Of ADVERBS.

597. ἄλλως, 'otherwise, else', i. e. 'in another respect, from a different cause', e. g. *Xen. Cyrop.* i. 2, 11. ἦν δέ τι δέη θερίου ἔνεκα ἐπικαταμεῖναι, ἢ ἄλλως βουλευθῶσι διατρίψαι περὶ τὴν θήραν. *Her.* 3, 139. ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως. otherwise, without requiring an equivalent, i. e. *gratis*. Hence ἄλλως τε καί, *cum alias ob causas, tum*, generally translated 'especially', because the reason which is specified when the others are passed over is conceived to be the most important. *Dem. pro Cor. init.* χαλεπόν, ἄλλως τε καὶ ὑπ' ἐχθροῦ τῷ τοῦτο συμβαίνει. It also signifies 'at another time', *cum alias, tum*. Without καί following, ἄλλως τε signifies 'and besides'. *Soph. Œd. T.* 1114. Ἄλλως also means 'nothing but', *nil nisi*. *Eurip. Hec.* 626. ἄλλως φροντίδων βουλευματα γλώσσης τε κόμποι. *Comp. Ion.* 549. *Ar. Nub.* 1203. *Plat. Crit. p.* 46. *D.*^k Hence ἄλλως λέγειν, 'to do nothing but speak', 'to speak in vain, idly': ἄλλως πονεῖν, 'to labour in vain'.

Ἄμα, 'at the same time', generally used with the dative, σὺν being supplied. It is often found without

^k Ruhnke. *Ep. Crit.* p. 90. ad *Tim.* p. 193.

any case, as with the participle, §. 557. 6. or with the finite verb. *Isocr. Pan.* p. 73. *C.* ἅμα διαλλάττονται καὶ τῆς ἔχθρας τῆς προγεγενημένης ἐπιλανθάνονται, 'as soon as they make peace they forget'. *Il.* τ', 241. *Her.* 3, 135. καὶ ἅμα ἔπος τε (ἔφατο) καὶ ἔργον ἐποίεις, whence arose the proverb ἅμ' ἔπος καὶ ἅμ' ἔργον, ἅμ' ἔπος τε καὶ ἔργον, *dictum factum*, 'no sooner said than done'. Ἄμα μὲν — ἅμα δέ. *Her.* 6. 104. 'partly—partly'.

'Av. With respect to its construction with the optative or conjunctive, or with the indicative in conditional propositions, the chief particulars have been before noticed. But the use of this particle is more extensive still.

1. It is joined with infinitives and participles, and gives to these moods (not the sense of the future, although in Latin it can only be expressed by this sense¹, but) the same signification as the optative, conjunctive, or infinitive with ἄν would have, in the resolution by means of the finite verb.

a. The infinitive with ἄν. *Herod.* III. 22. οὐδὲ γὰρ ἂν τοσαῦτα δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι τῷδε ἀνέφυρον, i. e. οὐκ ἐδύναντο ἄν. *Comp. Thuc.* II. 18. III. 11. *Ib.* 89. ἄνεν σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι, the same as οὐκ ἂν ξυνέβη, where the conditional limitation is contained in ἄνεν σεισμοῦ, i. e. εἰ μὴ σεισμὸς ἦν. *Comp. Plat. Rep.* VII. p. 131. 244. *Thuc.* II. 49. τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε—ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν, i. e. ὥστε ἑρρίπτον ἂν, 'they would gladly have thrown themselves'. *ib.* 20. τοὺς Ἀθηναίους ἠλπίζεν ἴσως ἂν ἐπεξελεῖν καὶ τὴν γῆν οὐκ ἂν περιῖδεῖν τμηθῆναι, i. e. ὅτι ἐπεξέλθοιεν ἂν—πε-

¹Dawes's Misc. Crit. p. 82 sq. Brunck. ad Aristoph. Plut. 380.

ρίδοιεν ἄν, more indefinite than περιόψεσθαι. Comp. *ib.* 93. VI. 18. ἀνάγκη τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνί-
 εῖναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων αὐτοῖς κίνδυνον εἶναι,
 εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. Comp. VII. 62. *Xen.*
Mem. S. I. 1, 14. καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα δοκεῖν,
 τοῖς δὲ οὐδὲν ἂν ποτε κινηθῆναι, καὶ τοῖς μὲν πάντα γίγ-
 νεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὐτ' ἂν γενέσθαι ποτε
 οὐδὲν οὔτε ἀπολέσθαι, it has the sense of the optative
 §. 514. οὐδὲν ἂν ποτε κινηθείη, γένοιτο, ἀπόλοιτο, 'it could
 never be moved'. The following passages are particu-
 larly clear: *Plat. Prot.* p. 151. λέγει γὰρ ὁ Σιμωνίδης,
 ὅτι θεὸς ἂν μόνος ἔχοι τοῦτο γέρας· οὐ δὴ πού τοῦτό γε
 λέγων κακὸν ἐσθλὸν ἔμμεναι, εἴτα τὸν θεόν φησι μόνον τοῦτο
 ἂν ἔχειν. p. 182. sq. ὁμολογοῖεν ἂν ἡμῖν οἱ ἄνθρωποι ἢ
 οὐ; Ἐδόκουν ἂν καὶ τῷ Πρωταγόρᾳ ὁμολογεῖν. Like-
 wise with the infinitive future. *Thuc.* II. 80 *extr.* νομί-
 ζοντες, εἰ πρώτην ταύτην λάβοιεν, ραδίως ἂν σφίσι τᾶλλα
 προσχωρήσειν. *Isocr. Panath.* p. 245. C. οἶμαι δὲ
 τοὺς ἀηδῶς ἀκούοντας τῶν λόγων τούτων τοῖς μὲν εἰρημένοισι
 οὐδὲν ἂν ἀντερεῖν. *Busir.* p. 226. D. ἐνόμιζε γὰρ τοὺς
 μὲν τούτων ὀλιγωροῦντας τυχὸν ἂν καὶ τῶν μειζόνων κατα-
 φρονήσειν. *Archid.* p. 135. E. εἰς ἃς (πανηγύρεις) τίνας
 ἂν τολμήσειν ἡμῶν οἴεσθε ἐλθεῖν.

b. The participle with ἄν. *Soph. Œd. C.* 761. ὃ πάντα
 τολμῶν καπὸ παντὸς ἂν φέρων λόγου δικαίου μηχανήμα ποι-
 κίλον, i. e. ὃς φέροις ἄν, *quem probabile est sumere.* *Plat.*
Euthyd. p. 73. κινδυνεύω κάγώ εἰς εἶναι — τῶν ἥδιον ἂν
 ἐξελεγχομένων ὑπὸ τῶν τοιούτων λόγων ἢ ἐξελεγχόν-
 των, for ἐκείνων, οἱ ἂν ἐξελέγχοντο — ἐξελέγχοιεν. Comp.
Rep. I. p. 181. VIII. p. 220. *Isocr. Panath.* p. 255. C.
 260. D. 261. A. 269. B. Thus likewise with the
 simple adjective, the participle being omitted. *Plat.*
Rep. IX. p. 250. εἶναι τῶν δυνατῶν ἂν κρῖναι, for ἐκείνων,
 οἱ ἂν δυνατοὶ εἶεν. *Isocr. Areop.* p. 142. C. *Ib.* p. 143. A.

εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπὴν. Comp. *Archid.* p. 129. *A.* ἐπίσταμαι ἂν βουλευσομένης.—*Thuc.* vi. 38. ἐνθένδε ἄνδρες οὔτε ὄντα, οὔτε ἂν γενόμενα (ἂ οὐκ ἂν γένοιτο) λογοποιούσιν. Comp. *Plat. Rep.* iii. p. 318. Comp. *Xen. Cyr.* i. 6, 9. *Mem.* S. iv. 4, 4. *Thuc.* iii. 37. ὥς ἐν ἄλλοις μείζουσιν οὐκ ἂν δηλώσαντες τὴν γνώμην, i. e. ὥς εἰ οὐκ ἂν δηλώσειαν, *quasi non possint ostendere.* Comp. *Isocr. Panath.* p. 245. *D.* τὰ δικαίως ἂν ῥηθέντα, for ἂ δικαίως ἂν ῥηθείη. *ib.* p. 277. *D.* Thus likewise in the consequence of a conditional proposition. *Thuc.* vii. 42. ὁρῶν τὸ παρατίχισμα τῶν Συρακουσίων, — ἀπλοῦν τε ὄν, καί, εἰ ἐπικρατήσεί τις τῶν τε Ἐπιπολῶν τῆς ἀναβάσεως καὶ αὐθις τοῦ ἐν αὐτοῖς στρατοπέδου, ῥαδίως ἂν αὐτὸ ληφθέν. *Demosth.* p. 30, 24. χωρὶς τῆς περιστάσεως ἂν ἡμᾶς αἰσχύνης, εἰ καθυφείμεθα, for ἢ περιέστη ἂν ἡμᾶς. Likewise for εἰ with the finite verb. *Thuc.* vi. 18. νομίσατε, τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, for ὅτι μάλιστ' ἂν ἰσχύοι, εἰ ξυγκραθείη. Comp. *ib.* 64. *Plat. Rep.* x. p. 289. γράψας ἂν ἐξαπατῶν ἂν. Comp. *Soph. Œd. T.* 339. 445. *Plat. Hipp. Min.* p. 205. *Xen. Cyr.* i. 6, 18. *Isocr. Panath.* p. 265. *E.*^m

2. With the indicative, besides the signification explained above, it has the following :

a. With the indicative, particularly of the imperfect, it often expresses the repetition of an action, a habitude, since by means of this the time of the action is made indefinite. *Herod.* iii. 51. ὁ δέ, ὅπως ἀπελαννόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελάννεται ἂν καὶ ἀπὸ ταύτης. — ἀπελαννόμενος δ' ἂν ἦ ἢ ἐπ' ἐτέρην τῶν ἐταίρων. Comp. i. 42. iii. 119. vii. 211. *Plat. Apol. S.* p. 51. διηρώτων ἂν αὐτούς, τί λέγοιεν. Comp. *Symp.* p. 239. 261.

^m Schæfer in *Dion. H. melet.* p. 125, 78. Ast ad *Plat. Rep.* p. 478.

Xen. Mem. S. iv. 1, 2. πολλάκις ἔφη μὲν ἄν τις ἐρῶν.
Ib. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι,—ἐπὶ τὴν ὑπό-
 θεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον. Also with the aorist.
Thuc. vii. 71. ἀνεθάρσησάν τε ἄν καὶ πρὸς ἀνάκλησιν θεῶν
 ἐτρέποντο. *Xenoph. Cyr.* vii. 1, 10. ὁπότε προσβλέψειέ
 τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἄν,— —τότε δ'
 αὐτὸς ἐν ἄλλοις ἄν ἔλεξεν. *Comp. Arist. Vesp.* 278 sqq.ⁿ
 The aorist here expresses that the repeated action is
 always completed in a single point of time.

b. Its use in past actions to express ability is founded
 on a suppressed condition. *Eurip. Iph. A.* 1591. πληγῆς
 κτύπου γὰρ πᾶς τις ἦσθετ' ἄν σαφῶς (ἦσθετ' ἄν εἰ παρῆν),
 'could hear'. *Plat. Theæt.* p. 52. ἐγὼ μὲν οὐτ' ἄν ὥόμην
 γενέσθαι, οὐτε ὁρῶ γιγνομένους, 'could not have believed
 if any one had told me'. *Xen. Cyr.* vii. 1, 38. ἐνθα δὴ
 ἔγνω ἄν τις, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν
 ἀρχομένων. *Anab.* iv. 2, 10. καὶ αὐτοὶ μὲν ἄν ἐπορεύ-
 θησαν ('would have marched, might have marched'),
 ἥπερ οἱ ἄλλοι, τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκ-
 βῆναι. *Eur. Iph. T.* 386. οὐκ ἔσθ', ὅπως ἔτεκεν ἄν ἡ Διὸς
 δάμαρ Λητῷ τοσαύτην ἀμαθίαν, 'Latona would certainly
 not have borne'.

c. It appears frequently to give to the speech only
 the expression of mere possibility or probability, and
 a modest discreteness. *Od.* δ', 546. ἦ γάρ μιν ζῶν γε
 κιχήσεται ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος 'has per-
 haps killed him'. *Soph. Phil.* 572. πρὸς ποῖον ἄν τόνδ'
 αὐτὸς οὐδυσσεὺς ἔπλει; 'may he have sailed'? *Id. Œd.*
T. 523. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἄν ὀργῇ
 βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν, where ἦλθε βιασθέν is a

ⁿ Brunck. ad *Soph. Phil.* 290. Porson ad *Eur. Phœn.* 412. *Bibl.*
Crit. 3, 4. p. 33. *Herm.* ad *Vig.* p. 320. *Miscell. Phil.* ii. 1. p. 47 sq. 3.
 p. 84.

circumlocution for ἐβιάσθη. So ἄν is often used in propositions with τάχα, 'perhaps', both with the optat. and also the indic. partic. &c. e. g. *Soph. Œd. Col.* 965. θεοῖς γὰρ ἦν οὕτω φίλον, τάχ' ἄν τι μνηΐουσιν εἰς γένος πάλαι, i. e. οἱ τάχα ἄν μνηΐοιεν. It seems to be properly used here to strengthen and give emphasis to the meaning of τάχα, and to belong to the verb in the optat. and Indic.: but by the frequent junction of ἄν with τάχα, the verb at last came to be disregarded, and τάχ' ἄν was used as equivalent to τάχα. e. g. *Plat. Phædr.* p. 265. B. ἴσως μὲν ἀληθοῦς τινος ἐφαπτόμενοι, τάχα δ' ἄν καὶ ἄλλοσε παραφερόμενοι — — προσεπαίσαμεν.^o

d. It is also sometimes joined with the indicative of the future, to designate as only probable that which the future alone would declare decidedly to be about to happen. *Il.* χ', 42. τάχα κέν ἐκύνες καὶ γῦπες ἔδονται κείμενον. Comp. α', 139. 175. δ', 176. coll. 182. *Od.* ε', 36. κ', 433. unless the future be here another form of the subjunctive. See §. 201. 9. *Il.* ο', 211. ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποείζω is remarkable, as an expression of mere probability would be out of place in the declaration of one's own purpose; whence Aristarchus proposed νὺν μὲν γε. *Pind. Nem.* 7, 100. μαθὼν δέ τις ἄν ἐρεῖ, as *Il.* δ', 176. καὶ κέ τις ᾧδ' ἐρέει. *Eur. Andr.* 465. οὐδὲ ποτ' ἄν δίδυμα λέκτρ' ἐπαινέσω βροτῶν. (*Iph. T.* 901. may be the consequence of an *anacoluthon*.) *El.* 487. κἂν ἔτ' ἔτι φόνιον ὑπὸ δέραν ὄψομαι αἶμα χυθὲν σιδάργῳ. (Comp. *Soph. Œd. C.* 1076. *Ant.* 390. §. 597. a.) *Arist. Vesp.* 942. οὐκ ἄν σὺ παύσει, where Invernizius reads αὐ. *Ach.* 392. and Elmsley's

^o That τάχ' ἄν are to be taken together was maintained by Schæfer on *Soph. Œd. C.* 965. 1076. ad Greg. p. 44; and denied by Hermann ad *Soph. Il. cc.* Comp. Reisig. enarr. *Œd. C.* 960.

note on 399. *Xen. Cyr.* 7, 5, 21. *Anab.* 2, 5, 13. Those passages are different in which the infinitive or participle future has ἄν, e. g. *Thucyd.* v. 82. νομίζων μέγιστον ἂν σφᾶς ὠφελήσειν. *Xen. Mem. S.* 2, 2, 3. ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες^p: for these may be resolved by ὅτι μέγιστον ἂν ὠφελήσῃσι, νομίζοντες ὅτι οὐκ ἂν παύσοιεν. In most passages the MSS. vary so much, that it is even very doubtful whether the genuine Attics ever used ἄν with the future indicative; for this usage is found in Euripides only in lyrical passages, and perhaps it was still prevalent in the old language^q.

c. Equally uncertain is the reading in those passages where ἄν is joined with the indic. present: and this makes even those suspicious where ἄν is found without variation: as *Arist. Av.* 1069. *Plat. Leg.* i. p. 647 A. Still less can ἄν be joined with an imperative; for in *Od.* μ', 81. ἰθύνετε may be the old form of the subjunctive, and in *Soph. Œd. T.* 1438. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν, ἄν is repeated according to §. 600. In *Plat. Alc.* i. 122. the best MSS. have not ἄν^r. In *Xen. Anab.* i. 4. 8. ἀλλὰ ἰόντων ἂν εἰδότες, §c. five MSS. have ἔτωσαν without ἄν, so that it seems as if the genuine reading were ἀλλ' ἔτωσαν (§. 219. 2.) and that after the

^p Bremi in Schæfer's Appar. Dem. i. p. 604.

^q Dawes, Misc. Crit. p. 104, denies that ἄν is used with the future, and is followed by most English critics. Brunck, who opposes him on *Arist. Nub.* 465. and elsewhere, is joined by Schæfer, Greg. p. 66; but in his App. Crit. ad Dem. i. 604, he expresses himself doubtfully, as does Wolf, Lept. p. 343. Comp. Heind. ad Plat. Phædon. §. 13. p. 22.

^r Toup, Em. in Suid. i. p. 466, wished to introduce this ἄν in several places, and was followed by Brunck, *Arist. Plut.* 885. On the other hand, Porson, App. ad Toup. t. iv. p. 462. *Arist. Plut.* 886. Reisig. de part. ἄν, p. 121. sq. Comp. Wolf. ad Dem. Lept. p. 344. Heind. ad Cratyl. p. 27.

change of ἴτωσαν into ἰόντων, ἄν had remained in some copies.

3. The position of the particle ἄν is very much determined by euphony; it is generally placed after the verb to which it belongs, often before it, only not at the beginning of a proposition or clause^s. Ἄν is even transposed, as in οὐκ οἶδ' ἄν εἰ πείσαιμι *Eur. Med.* 946. *Alc.* 48. in which ἄν belongs to πείσαιμι, so that there should be no comma after ἄν. Comp. *Arist. Av.* 1018. *Xen. Cyr.* 1. 6, 41. *Plat. Tim.* p. 26. B^t.

4. The verb is sometimes omitted, when it is easily supplied from the connexion, as *Æd. T.* 955. τάχ' ἄν ἦδοιο μέν—πῶς δ' οὐκ ἄν (*sc.* ἦδοιο)—ἀσχύλλοις δ' ἴσως. *Trach.* 461. 1214. *Plat. Parm.* p. 137. C. εἰ ἔν ἐστιν, ἄλλο τι οὐκ ἄν εἴη πολλά τὸ ἔν; Πῶς γὰρ ἄν; or a general word, ποιεῖν, λέγειν is to be supplied. *Arist. Nub.* 154. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους σόφισμα; i. e. τί δῆτ' ἄν λέγοις^u. Sometimes only an adjective is found with ἄν, in which case a participle must be supplied by the mind. *Eur. Alc.* 179. σέ δ' ἄλλη τις γυνὴ κεκτῆσεται, σῶφρων μὲν οὐκ ἄν μάλλον, εὐτυχὴς δ' ἴσως, for οὐκ ἄν μάλλον οὐσα, i. e. ἣ οὐκ ἄν μάλλον σῶφρων εἴη. *Plat. Rep.* 1x. p. 577. B. *Demosth. pro Cor.* p. 322, 26^x. It

^s The passages which Heindorf ad *Plat. Phæd.* §. 82. p. 134. has alleged in proof of this are only apparent supports of his doctrine; as the Greeks, not being fettered by punctuation, took words together which we must separate. See §. 58. Comp. *Erf.* ad *Soph. Œd. T.* 929.

^t *Elmsl.* ad *Eur. Med.* 911. Comp. *Ast* ad *Plat. Leg.* p. 80. *Brunck.* ad *Soph. Œd. T.* 1438, joins ἄν with οἶδα. A writer in the *Quarterly Rev.* No. xxix. p. 117, compares the construction with ὥσπερ ἄν εἴ τις εἴποι; but here ἄν belongs not to εἴποι, but to the optative which follows, or which is to be supplied from what goes before.

^u *Elmsl.* ad *Arist. Ach.* 1024.

^x *Schæf. appar. Dem.* 2. p. 268. *Elmsl.* ad *Eur. Med.* 1122.

has been already mentioned, §. 523. 2. that the verb which belongs to ἄν is frequently omitted in ὥσπερ ἄν εἰ, and participles are joined with it, whence in later usage ὥσπερ ἄν εἰ was considered as a compound form of words, in which neither ἄν nor εἰ had any influence upon the construction; as *Dem. Cor. p. 299, 20.* ὑμᾶς δὲ δέδοικα μί, ὥσπερ ἄν εἰ κατακλυσιμὸν ἡγούμενοι γεγενῆσθαι τῶν πραγμάτων, μάταιον ὄχλον τοὺς περὶ τούτων λόγους νομίσητε.

600. 5. From the preceding observations many passages may be explained, where ἄν is put twice in a proposition, or in a member of a proposition; for in a proposition, besides the finite verb, a participle or an infinitive is often found, and of the double ἄν one belongs to the finite verb, the other to the participle or infinitive; as *Herod. vii. 139.* ὁρῶντες ἄν ἐχρήσαντο ἄν, for εἰ ἐώρων. Yet ἄν is sometimes redundant, not only when the principal proposition to which ἄν belongs is divided by a parenthesis, as *Soph. Antig. 466.* ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς μητρὸς θανόντ' ἄθαπτον ἐσχόμην νέκυν, κείνοια ἄν ἤλγουν. *Thuc. i. 136.* ἐκεῖνον δ' ἄν, εἰ ἐκδοίη αὐτόν (εἰπὼν ἐφ' ᾧ καὶ ὑφ' ᾧ διώκεται) σωτηρίας ἄν τῆς ψυχῆς ἀποστερηῆσαι, but in other cases also, e. g. *Soph. Œd. T. 139.* ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανών, τάχ' ἄν κάμ' ἄν τοιαύτη χειρὶ τιμωρεῖν θέλοι. 602. οὐτ' ἄν μετ' ἄλλον δρῶντος ἄν τλαίην ποτέ, &c. Here, indeed, the first ἄν in the former place might be referred to κάμέ, 'me perhaps'; in the other to μετ' ἄλλον δρῶντος, 'with another perhaps'; but even then the participle, with these words, would not modify the sense further than had been done by the finite verb, with the single ἄν; for the limitation of the principal verb limits at the same time the whole proposition, and all the words of this proposition. Also to render this explanation admissible, passages must first be found, in

which *ἄν* belongs undoubtedly to adverbs, prepositions with their case, or substantives, as *γε* does; but universally, wherever *ἄν* occurs once only, it refers only to a finite verb, a participle, or an infinitive. For the most part this double or triple *ἄν* occurs with the optative, and not only in the Attic poets, but also in prose writers, e. g. *Plat. Alcib.* II. p. 85. οἱ πολλοὶ οὔτε *ἄν* τυραννίδος διδομένης ἀπόσχονται *ἄν* — ἀλλὰ καὶ εὖ-ζαινο *ἄν* γενέσθαι. The following passages likewise appear to belong to this class, in which at least the union of the particle with the participle does not give the usual sense: *Apol. S.* p. 72. ὑμεῖς δ' ἴσως τάχ' *ἄν* ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες, ἐχειρόμενοι, κρούσαντες *ἄν* με, πειθόμενοι Ἀνύτῳ, ῥαδίως *ἄν* ἀποκτείναιτε. *Theaet.* p. 98. ἃ ἐλλοχῶν *ἄν* πελταστικὸς ἀνὴρ μισθοφόρος ἐν λόγοις—ἐμβάλων *ἄν* εἰς τὸ ἀκούειν καὶ ὁσφραίνεσθαι καὶ τὰς τοιαύτας αἰσθήσεις ἤλεγχεν *ἄν*. *Phædr.* p. 383. ἐφ' οἷς δὲ ἐσπούδακε, τῇ γεωργικῇ *ἄν* χρώμενος *ἄν* τέχνη σπείρας εἰς τὸ προσῆκον ἀγαπήν *ἄν* ἐν ὁγδῶ μηνί, ὅσα ἔσπειρε, τέλος λαβόντα^γ. It is more rarely repeated with the indicative, e. g. *Soph. El.* 441. *Her.* VII. 139. *Lysias*, 158, 37. or the infinitive, *Thuc.* I. 76. *Plat. Rep.* IX. p. 578. *E.* very rarely with the subjunctive, *Aristoph. Eq.* 1108.

Αὐ, αὐθις (Ion. αὐτις², Homer. and poet. αὐτε) 'back- 601.
wards', as in αὐ ἐρύειν, 'to draw backwards the neck of the victim'. Also in respect to time, 'again', *Il.* α', 540. τίς δ' αὐ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς; *ib.* 20. μή σε—κιχείω—ὑστερον αὐτις ἴοντα, 'in future, here-

^γ Abresch. ad Æschyl. t. i. p. 224. t. ii. p. 191. Koen. ad Gregor. p. 18. Elmsl. ad Eur. Med. 1257. Blomf. ad Æsch. Prom. 795. Stallb. ad Plat. Phil. p. 11. 152. ad Euthyphr. p. 49. Fisch. iii. b. p. 284. On the other hand. Herm. ad Vig. p. 780 sqq.

² Seidler. ad Eur. Iph. T. 316. Reisig. Obs. Crit. in Œd. C. p. 360 sq.

after'. Hence 'a second time', in reference to *πρῶτα*. *Herod.* viii. 102. *πρῶτα μὲν*—*αὐτίς δε*. It often means 'on the other hand', expressing not only a striking opposition, but even something which corresponds with what preceded, the return of a similar relation; in this latter case it may often be rendered 'just so'. It is therefore often used for *δέ*, whether *μὲν* have preceded or not. *Il.* λ', 108. *τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,* 'Ἀντιφον αὖ παρὰ οὗς ἔλασε ξίφει. β', 493. *ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας*, in reference to ver. 488. *πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι*.

Ἀὖτως in Homer stands in the same relation to *αὐτός* that *οὕτως* does to *οὗτος*, and also answers to *ὁ αὐτός*, for which Homer uses *αὐτός*, §. 266. Obs.: but in the Attic poets, particularly Sophocles, *αὖτως* comes from *αὐτός*, for *ὁ αὐτός*. It means not 'so', but 'exactly so', *hoc ipso modo*, as is evident from the circumstance that it is joined with *ὥδε*, *Il.* ο', 513. *Soph. Trach.* 1048. *ὥδ' αὖτως. Id. Œd. T.* 930. Hence *ὡς δ' αὖτως*, 'just so', in the Attic writers, e.g. *Soph. El.* 27. also in one word, *ὡσαύτως*, after the meaning of *ὁ αὐτός*. It most frequently expresses an unaltered state, like *ut erat*, so common in Ovid. *Il.* ω', 413. *κεῖνος κεῖται αὖτως ἐν κλισίῃσι οὐδέ τί οἱ χρῶς σήπεται*, 'as he was, still undecayed'. *Il.* σ', 338. ψ', 268. ζ', 55. *τίη δέ σὺ κήδεαι αὖτως ἀνδρῶν*, 'as if nothing had happened', or 'without cause'. Hence *Il.* ι', 598. *τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν* — — *κακὸν δ' ἤμυνε καὶ αὖτως*, 'even without receiving presents, gratuitously'. Hence 'without more ado', *Il.* α', 133. *ἡ ῥ' ἐθέλειε ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὖτως ἦσθαι δευόμενον. Od.* δ', 665. 'without reason', *temere. Il.* ν', 810. 'wantonly'. β', 342. 'fruitlessly, in vain'. ο', 513. 'without object'. *Od.* ξ', 151. *αὐτὰρ*

ἐγὼ οὐκ αὐτῶς μυθήσομαι, ἀλλὰ σὺν ὄρκῳ, 'simply, merely', in which sense ἄλλως is elsewhere used^a.

Τε is a particle of limitation, confining what is said 602. to a specific word, which is thus made emphatic. Lat. *quidem*. Thus it is used when a reason is assigned by means of a single word, *Eur. Hipp.* 277. (ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας!) πῶς δ' οὐ, τριταίαν γ' οὐδ' ἄσιτος ἡμέραν, *quippe quæ tertium jam diem a cibo abstineat*. Comp. *Iph. A.* 85. Frequently it cannot be rendered by any equivalent particle; but the word with which it is connected is distinguished by the emphasis: e. g. *Soph. Phil.* 593. διώμοτοι πλέουσιν, ἡ μὲν ἢ λόγῳ πείσαντε γ' ἄξειν, ἢ πρὸς ἰσχύος κράτος, where πείθειν is the emphatic word; and so in the other passages quoted by Hermann *ad Vig. p.* 825. *seq.* So after ὅς, ὅστις, when the proposition with the relative contains something deserving of particular notice, often equivalent to *quippe qui*^b. 'At least,' e. g. *Dem. Ol.* I. p. 17. πρόσθε' ἢ ὑβρις καὶ ἔτι ἢ τῶν πραγμάτων αἰσχύνῃ, οὐδεμιᾶς ἐλάττων ζημίας, τοῖς γε σώφροσι. The Greeks, however, often express such a limitation where it is not expressed in other languages: e. g. When one out of several things or persons before mentioned is to be distinguished, and the thought to be limited to this. *Herod.* VII. 103. εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον οἷον σὺν διαιρέει, σέ γε, τὸν κείνων βασιλέα, πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι. Hence it is used to point out a word emphatically, and to denote that the proposition is limited to it^c. *Plut. Symp. p.* 199. *D.*

^a Herm. *ad Viger. p.* 736. *ad Soph. Phil.* 424.

^b Pors. *Præf. Hec. p.* 51. Herm. *ad Soph. CEd. T.* 538. Schæf. *ad Trach.* 336. Reisig. *enarr. Soph. CEd. C.* 417.

^c Stallb. *ad Plat. Euthyphr. p.* 84.

εἶπεα ἄν, ὅτι ἔστι υἱέος γε ἢ θυγατρὸς ὁ πατὴρ πατήρ, 'of course, the father of a son'^d. *Xen. Cyr.* v. 5, 32. εἰ αὐτὸς μὲν τοῖς σοῖς γε πλουτοίη, σὺ δὲ μηδὲ μετρίοις ἔχοις χρῆσθαι. Hence its use in questions: e. g. *Soph. Ant.* 736^e; and in the allegation of examples. *Xen. Cyr.* II. 2, 2. ἐν τῇ συνουσίᾳ δύσκολοι ἔνιοι αὐτῶν φαίνονται πρώην μὲν γε, &c. 'for instance,' where the Latins would say *quidem*. For this reason it is used, a) in emphatic answers, e. g. *Plat. Symp.* p. 174. *E.* εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἤκοιμι, κληθεὶς ὑπ' ἐκείνου δεῦρ' ἐπὶ δεῖπνον. Καλῶς γ' ἔφη, ποιῶν σύ^f. So also πάνν γε. b) It is especially used in a proposition which begins with καί, and declares something which is stronger than the preceding, where we should use 'and indeed', 'and—too'. *Eur. Suppl.* 768. ἔνθεν αὐτῶν τῶν ταλαιπώρων σφαγὰς; *ΑΔ.* κᾶστρωσέ γ' ἐννάς, κακὰ λυφε σώματα. *Plat. Phaed.* p. 58. *D.* παρῆσάν τινες, καὶ πολλοί γε. *Comp. Eurip. Med.* 608. *Plat. Rep.* vi. p. 499. *D. Protag.* p. 349. *E.*^g So it is used in enumerations, where something different in kind from those mentioned before is spoken of: e. g. *Plat. Hipp. Maj.* p. 295. *D.* καὶ τὰ σκέυη πάντα καὶ τὰ ὀχήματα — πλοῖά τε καὶ τριήρεις, καὶ τὰ γε ὄργανα πάντα. *Comp. Gorg.* p. 463. *B.*^h The proposition with γε often contains also the opposite of the foregoing, in

^d This is the meaning which γε also has in the passages quoted by *Elmsl. Med.* 1263. where ἤτοι precedes.

^e *Elmsley ad Med.* 1334. denies this: on the other hand see *Hermann ad Soph. Phil.* 439.

^f *Wytt. Ep. Crit.* 247. ed. Schæfer. It does not, however, on this account mean 'yes', as *Elmsl. Quart. Rev.* 14. p. 464 sq. maintained. *Comp. Matthiä Eur. Med.* 813. *Suppl.* 135.

^g *Herm. Soph. Aj.* 931. *Elmsl. ad Med.* 1362. *Blomf. ad Æsch. Pers.* 266.

^h *Heind. ad Plat. Hipp.* §. 47. *Protag.* §. 100.

which case *γε* answers to the Latin *immo*. *Eurip. Andr.* 1065. ποίαν περαίνων ἐλπίδ'; ἡ γῆμαι θέλων; *XO.* καὶ σοῦ *γε* παιδὸς παιδὶ πορσύνων μόρον. *Γε* is also used alone when what is said by another is to be more exactly determined and enforced. *Eur. Or.* 1072. οὐκ ἔκτανες σὴν μήτερ' ὥς ἐγὼ τάλας. *ΠΥΛ.* ξὺν σοὶ *γε*, where we should add 'but'. *Comp. Eur. Alc.* 62.

Γε retains its limiting force with participles also: e. g. *Herod.* i. 39. συγγνώμη μὲν, ὦ πάτερ, τοι, ἰδόντι *γε* ὄψιν τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν, 'since you have seen'. *Id.* vii. 103. κῶς ἂν δυναίατο πεντακισμύριοι, ἑόντες *γε* ἐλεύθεροι, στρατῷ τοσῶδε ἀντιστῆναι, 'since they are free'. Without a participle, *Plat. Rep.* viii. p. 183. ἀλλὰ μνημονεύω, ἔφη, ὅτι *γε* οὐδὲν οὐδένα ψόμεθα δεῖν κεκτῆσθαιⁱ.

Γε is sometimes repeated in the same proposition, when it contains several words which require to be made emphatic. *Herod.* i. 187. μὴ μέντοι *γε* μὴ σπανίσας *γε* ἄλλως ἀνοιξῇ, where first the prohibition and afterwards the condition contained in the participle are made emphatic. So *Soph. Œd. C.* 977. πῶς γ' ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοι^k.

Δαί is used with questions expressive of astonish- 603.
ment. τί δαί; 'what then, how so'. *Plat. Gorg.* p. 53. rendered by *Cic. Tusc. Qu.* v. 12, 35. *ain tu?* frequently 'what else?' where ἄλλο must be understood.

ⁱ *Γε* has some of the meanings now pointed out, when it is combined with other particles; it is not necessary therefore to enumerate them separately. On the whole article, see *Herm. ad Vig.* p. 824.

^k *Valck. ad Phœn.* 557. *Lob. ad Aj.* p. 303. *Matthiæ Eur. Phœn.* 554. *Med.* 125. 856.

It is common in the language of society, but rare in the more elevated style¹.

Δή has the effect of strengthening and confirming what is said, 'indeed, in truth'; though this confirmation is not always expressed by particles in other languages. Thus it is often used with the imperative, answering pretty much to the Latin *quæso*: σκόπει δή, *considera, quæso*: especially φέρε δή, ἄγε δή, ἴθι δή. So also in questions, τίσι δὴ ποτε λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην. Hence it is often used with superlatives and other words, as μόνος δὴ, πολλοὶ δὴ, νῦν δὴ^m, whose meaning is to be made prominent; and thus often in the apodosis: e. g. *Plat. Rep.* vi. p. 492. C. ὅταν ξυγκαθεζόμενοι πολλοί — ψέγωσι — ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶσι καρδίαν ἴσχειν; In Homer, if the protasis contains a determination of time, δὴ often stands at the very beginning of the apodosis: δὴ τότε κοιμήθημεν ἐπὶ πρυμνήσια νηός. Καὶ δὴ is often used in a proposition which only expresses a supposition assumed, and then δὴ means properly 'in fact', e. g. *Eur. Med.* 388. καὶ δὴ τεθνᾶσι τίς με δέξεται πόλις; 'suppose now they were dead', where, however, 'suppose' is not contained in καὶ δὴ, but in the relation of the whole proposition to the contextⁿ. See §. 510. 7. Elsewhere καὶ δὴ signifies '(and) indeed', and is then often used separately, when anything stronger is subjoined, e. g. καὶ τὸ δὴ μέγιστον.

¹ Schæf. ad *Dion. H.* p. 100. *Soph. Trach.* 390. *Herm. Vig.* p. 848. shows against *Porson* ad *Eur. Med.* 1008. that *δαί* is not to be arbitrarily changed even in the tragedians.

^m Valck. ad *Eur. Hipp.* 233. *Wytt.* ad *Phæd.* p. 132.

ⁿ See *Blomfield* ad *Æsch. Choëph.* 557.

In many cases δὴ seems to be equivalent to οὖν, 'therefore, consequently'. *Plat. Rep.* vi. p. 494. *A.* ἐκ δὴ τούτων τίνα ὀργῆς σωτηρίαν φιλοσόφῳ φύσει, and like οὖν is joined to ὅστις, ὅπου, and other relatives in the sense of 'whosoever, wheresoever'. So with εἴτε *Plat. Rep.* vi. p. 493. *D.* εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ.

Besides this, δὴ is used in irony, like the Latin *scilicet*. *Herod.* ix. 59. ἦγε τοὺς Πέρσας κατὰ στίβον τῶν Ἑλλήνων, ὥς δὴ ἀποδιδρησκόντων. *Thuc.* vi. 80. τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν. *Xen. Hell.* v. 4, 6. εἰσήγαγε τὰς ἐταιρίδας δὴ^ο.

It is only in Homer and Pindar that δὴ stands at the beginning of a proposition or clause. *Il.* v', 517. δὴ γάρ οἱ ἔχεν κότον.

The words compounded with δὴ,—δῆθεν, δῆπου, δῆπουθεν, δῆτα, have meanings allied to that of the root.

Δῆθεν has particularly the ironical force of δὴ, 'forsooth'. *Herod.* i. 59. Pisistratus τρωματίσας ἐωϋτόν τε καὶ ἡμιόνους ἤλασεν εἰς τὴν ἀγορὴν τὸ ζεύγος, ὥς ἐκπεφενγὼς τοὺς ἐχθρούς, οἳ μιν ἐλαύνοντα εἰς ἀγρὸν ἠθέλησαν ἀπολέσαι δῆθεν, *scilicet*. *Comp. Thuc.* i. 92. iii. 111. *Eur. Or.* 1125. *Ion.* 849^p.

Δῆπου, δῆπουθεν serve to confirm a conjecture proposed, e. g. *Dem.* p. 187. ἐκεῖνο γε δῆπουθεν ἅπαντες ἐπίστασθε, 'ye surely know.'

Δῆτα, like δὴ, is used in assuring and confirming,

^ο Valck. ad *Eur. Hipp.* 948. Markl. ad *Eur. Suppl.* 521. Seidl. ad *Iph. T.* 1304.

^p Erf. ad *Soph. Trach.* 533.

with entreaties, questions, &c. οὐ δῆτα, 'certainly not', with the interrogative ἦ. *Iph. A.* 367⁹.

Εἶτα, ἔπειτα, 'thereupon', to denote succession in time: also with participles; as *Plat. Gorg.* p. 456. *D.* εἰάν τις εἰς παλαίστραν φοιτήσας, εὖ ἔχων τὸ σῶμα καὶ πυκτικὸς γινόμενος ἔπειτα τὸν πατέρα τύπτῃ¹. After conditional particles, *ibid.* p. 461. *B.* and also with enumerations, *πρῶτον μὲν — ἔπειτα — ἔπειτα Soph. El.* 261. 62. 66. Hence 1) to denote an inference of the mind, 'accordingly, therefore'. *Soph. El.* 345. ἔπειθ' ἐλοῦ γε θάτερα. 2) in questions of impatience and sarcasm. *Eur. Phæn.* 560. εἰθ' ἥλιος μὲν νόξ τε δουλεύει βροτοῖς, σὺ δ' οὐκ ἀνέξει — —; literally, 'under these circumstances'. 3) after limiting propositions where we should use *tamen*, 'yet'. *Plat. Gorg.* p. 519. *E.* μέμφεσθαι τούτῳ, ὅτι ἀφ' αὐτοῦ ἀγαθὰς γεγονώς τε καὶ ὧν ἔπειτα πονηρός ἐστιν. See §. 566^s.

604. Ἥ. 1) 'truly, certainly, in fact'^t. 2) it is an interrogative particle like *num* in simple interrogations, especially with γάρ, e. g. *Plat. Hipp. Min.* p. 363. *C.* ἦ γάρ, ὦ Ἱππία, εἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; It often stands quite alone. *Plat. Phædr.* p. 265. *A.* μανίαν γάρ τινα ἐφύσαμεν τὸν ἔρωτα εἶναι ἦ γάρ; 'did we not'? where the complete construction would have been ἦ γὰρ ἐφύσαμεν;

Ἥ μὲν (in Ionic Greek ἦ μὲν) is used especially in

¹ Pors. Adv. p. 272.

^r Heind. ad Plat. Phæd. §§. 71. 89. p. 150. Crat. §. 60. p. 93. Herm. ad Vig. p. 772.

^s Koen. ad Greg. p. 61 sq. 145 sq. Wolf. ad Dem. Lept. p. 353.

^t Elmsl. ad Eur. Med. 566. Add.

oaths, for confirmation. *Eur. Alc.* 64. ἡ μὴν σὺ παύσει^u; *Xen. Cyr.* IV. 2, 8. ἐκ τούτου τὰ πιστὰ δίδωσιν αὐτοῖς, ἡ μὴν — — ὡς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς. *Comp. Herod.* IV. 154.

ἦ που serves also the purpose of assuring, but so that που somewhat moderates the assurance contained in ἦ. It is particularly used in the apodosis, after a conditional or other hypothetical proposition, to introduce something which is stronger, but which follows as a consequence from the preceding (*in argumento a minori ad majus*). *Isocr. Pac.* p. 164. A. ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος — οἰκίσαι πόλεις οἰοῖτε γεγόνασιν, ἦ που βουλευθέντες ἡμεῖς πολλοὺς ἂν τόπους τοιούτους δυνηθείμεν κατασχεῖν. where it is rendered *multo magis*. So also after negative propositions. *Thuc.* VI. 37. μόλις ἂν μοι δοκοῦσιν — — οὐκ ἂν παντάπασιν διαφθαρήναι, ἦ πού γε δὴ ἐν πάσῃ πολεμίᾳ Σικελία. Elsewhere it is used in interrogations, ‘perhaps’? *Eur. Or.* 435. τίς δ’ ἄλλος; ἦ που τῶν ἀπ’ Αἰγίσθου φίλων^x;

ἦ τοι, ‘certainly, without doubt’, often forms a crasis with an α following it, into ἦ τάν, ἦ τᾶρα, instead of ἦ τοι ἄν, ἦ τοι ἄρα^y. Homer often uses ἦτοι or ἥτοι in narratives and enumerations where we use ‘then’. *Il.* α’, 68. ἥτοι ὅγ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζετο τοῖσι δ’ ἀνέστη, ‘he then’; instead of which μέν may often be used, and is sometimes joined with it.

Μά is a particle of protestation, which however is 605.

^u Blomf. Gl. Prom. 174. Monk. ad *Eur. Alc.* render it *nihilominus*, a sense which can hardly belong to the words, though we give emphasis to the antithesis.

^x Elmsl. ad *Eur. Heracl.* 56. *Med.* 678. 1275. *Matthiä Med.* 690.

^y Valck. ad *Eur. Hipp.* 480.

used only in negative propositions, either alone, e. g. *Eur. Med.* 1067. Μὰ τοὺς παρ' ἄδην νερτέρους ἀλάστορας, οὗτοι ποτ' ἔσται τοῦτο, (even though the verb with οὐ does not follow. *Aristoph. Thesm.* 748. ἀπόδος αὐτό. *MN.* Μὰ τὸν Ἀπόλλω τουτονί, *sc.* οὐκ ἀποδώσω) or with οὐ preceding. *Il. α'*, 86. οὐ μὰ γὰρ Ἀπόλλωνα, &c. *Arist. Eq.* 235. οὗτοι μὰ τοὺς θεούς. If, however, ναί precedes, ναὶ μὰ τὸν Δία, it is used in affirmative propositions. Of the Accusative, see §. 410.

Μάλα, 'very much', μάλλον, 'more', μάλιστα, 'most of all'. In addition to what has been before remarked, is here to be noticed the use of παντὸς μάλλον, 'by all means, certainly', literally, 'more than any thing else', especially used in Plato, e. g. *Charm.* p. 162. *B.* for which the same author uses πάντων μάλιστα. *Phil.* p. 11. *C.* even in negative propositions. *Phædr.* p. 228. *D.* πάντος μάλλον τά γε ῥήματα οὐκ ἐξέμαθον, 'not at all'. Μάλιστα is often joined with numerals when a number is estimated roundly and what is supposed to be the highest is expressed, *admodum*. *Thuc.* VII. 32. διέφθειραν ἐς ὀκτακοσίους μάλιστα, in all 'about 800'.

Μή. See Οὔ.

Μὴν serves to strengthen and enforce what is said. (See ἡ μήν). *Il. τ'*, 45. καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν. *Soph. Œd. T.* 1004. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ. *El.* 556. καὶ μὴν ἐφίημι, 'good, I grant it'. Hence καὶ μὴν is used in enumerations. *Od. λ'*, 582. καὶ μὴν Τάνταλον εἰσεῖδον — —. *Comp.* §. 593. *Eur. Suppl.* 927. or when some thing new, not yet remarked, is to be mentioned. *Eur. Hipp.* 594. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν—ἐξανδᾶ (especially in the tragic writers,

when a new person is announced^z), where μήν seldom stands alone. It serves to strengthen in ἀλλ' οὔτι μὴν, ἀλλὰ μὴν. *Soph. Œd. C.* 28. especially in the minor proposition, *atqui*, *Plat. Alc. I.* p. 134. *D. E.*^a. Besides this, μὴν is 'yet', *Soph. Œd. C.* 587. ὅρα γε μὴν οὐ σμικρός, οὐκ, ἀγὼν ὅδε: also in an opposition after μέν, *Plat. Soph.* p. 216. *B.* καί μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεὸς μὴν: and with μέν preceding, *Plat. Prot.* p. 361. *E.* *Eur. Alc.* 669. especially οὐ μὴν ἀλλά, where οὐ μὴν denies what goes before, and ἀλλά affirms the opposite^b. *Soph. Œd. C.* 608. μόνοις οὐ γίγνεται θεοῖσι γῆρας, οὐδὲ μὴν θανεῖν ποτε, 'nor yet'. *Comp. Œd. T.* 870. *Plat. Phædon.* p. 93. *A.* It seems also frequently to have the meaning of 'but' in the phrase τί μὴν, 'but what else', which is very common in Plato, e. g. *Alc. I.* p. 126. *D.* 129. *B.* in answers; i. e. 'true, certainly^c'. Οὐ μὴν is used also in a question, *Eur. Alc.* 529. οὐ μὴν γυνή γ' ὄλωλεν Ἀλκιστис σέθεν; 'is not dead, is she'? *Comp. Rhés.* 175. The γε which is often found in connexion especially with καὶ μὴν, ἀλλὰ μὴν, but separated from them by another word, has no influence on the signification of those particles, but only serves to give emphasis to the word after which it stands, while καὶ μὴν, &c. determines the modality of the whole proposition.

The Ionic μέν (See ἡ μὴν) and Doric μάν appear to be merely dialectic varieties. The former occurs in Homer and Herodotus, strengthening the signification, e. g. ἡ μέν *Herod.* 9, 91. οὐ μὲν οὐδέ *ib.* 7. The latter

^z Matthiä *Eur. Alc.* 1128.

^a Compare Blomf. ad *Æsch. Pers.* 231.

^b Ast. ad *Plat. Leg.* p. 53. 230.

^c Koen. ad *Greg.* p. (109.) 236. Schæfer ad *Soph. Trach.* 390.

in Homer, Pindar, and the tragedians, in strong assurances and for confirmation. *Il.* θ', 373. ἔσται μάν. π', 14. ζῶειν μάν ἔτι φασὶ Μενόιτιον. *Pind. Isthm.* 3, 24. 4, 58. ἴστε μάν, 'ye know surely'. *ib.* 3, 31. οὐ μάν, ἀλλ' οὐ μάν, 'surely not'. *Il.* ε', 895. μ', 318^d. ἦ μάν *Il.* ν', 354. ρ', 429. ἦ δὲ μάν *Il.* ρ', 538. with wishes, μὴ μάν ἀπολοίμην *Il.* ο', 476. χ', 304. with imperatives, ἄγρει μάν *Il.* ε', 765. ἔπεο μάν *Soph. Œd. C.* 182. with a question, *Œd. C.* 1468. τί μάν ἀφήσει τέλος; like τί δὲ;

606. Μῶν, an interrogative particle, especially used by the Attic writers, and compounded probably of μὴ οὖν, so as to be equivalent to 'not I suppose'; but it is generally used as a simple particle of interrogation. *Eur. Hec.* 754. τί χρῆμα μαστεύουσα, μῶν ἐλεύθερον αἰῶνα θέσθαι; ῥάδιον γάρ ἐστὶ σοι, where it may be rendered 'not I suppose to be free'? or, 'is it to be free'? *Plat. Lys.* p. 208. C. ἄρχει τις σοῦ; "Οδε παιδαγωγός, ἔφη. Μῶν δοῦλος ὢν; Ἀλλὰ τί μήν; ἡμέτερός γε, ἔφη. As time had obliterated the etymology of this particle, οὖν and μὴ (as an interrogation) were often joined with it*. *Eur. And.* 81. μῶν οὖν δοκεῖς σοῦ φροντίσαι τίν' ἀγγέλων; *Plat. Lys.* l. c. μῶν μὴ καὶ οὗτοι σοῦ ἄρχουσιν, οἱ διδάσκαλοι; Πάντως δὴ πον.— Μῶν μή τι ἡδίκηκας τὸν πατέρα ἢ τὴν μητέρα; Μὰ Δί' οὐκ ἔγωγε, ἔφη.

Nai is a particle of confirmation, 'yea, certainly', *Plat. Alc.* i. p. 129. B. τῷ διαλέγῃ σὺ νῦν; ἄλλω τινὶ ἢ ἐμοί; *Nai* i. e. οὐκ ἄλλω ἢ σοί, or *Nai* σοί. Besides this, it is used in protestations, before *μά* even in affirmative propositions, e. g. *Il.* α', 235. ναὶ μὰ τόδε σκῆπτρον—

^d Wessel. ad Herod. 1, 191. p. 90, 68.

* Not *often*, I apprehend; and it may be doubted whether μῶν and οὖν were ever joined together. See my note on Choëph. 171. Addend. ed. 2.—Ed.

^e Ast. ad Plat. Leg. p. 7.

— ἡ ποτ' Ἀχιλλῆος ποθὴ ἵζεται. It is also found with requests, *Eur. Phæn.* 1708. ναὶ πρὸς σὲ τῆσδε μητρὸς Ἰοκάστης, Κρέον. *Comp. Iph. A.* 1257^f.

Νῆ is also used in protestations, in affirmative propositions, but without μά, so that νῆ τὸν Δία is equivalent to ναὶ μὰ Δία.

Νῦν (νυνί), 'now, just now', not only of present time, 607. but of what has just happened and, like the Latin *jam*, of what is just going to happen. Of what has just happened νῦν δὲ is used : νυνί is commonly found only with the present^g. With δέ it signifies, like *nunc* in Latin, 'as the matter stands, under these circumstances'. *Isocr. Archid.* p. 116. *A.* ἐγὼ δέ, εἰ μὲν τις ἄλλος τῆς πόλεως ἢν ἀξίως εἰρηκῶς, ἡσυχίαν ἂν ἦγον· νῦν δέ, ὁρῶν τοὺς μὲν συναγορεύοντας — ἀνέστην ἀποφηνάμενος, §c. and serves generally to express a contrast. *Herod.* III. 25. εἰ μὲν νῦν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσμάχῃε — ἦν ἂν σοφὸς ἀνὴρ· νῦν δὲ οὐδένα λόγον ποιούμενος, ἥϊε αἰεὶ εἰς τὸ πρόσω, 'on the contrary'. *Comp. Plat. Phæd.* p. 108. *A.*

Νῦν δέ is often used without the proposition to which it belongs being made complete, the construction being interrupted by emotion, as *Il.* σ', 101. where δέ does not follow till l. 114. or something is to be supplied from what precedes, as *ibid.* 88. In Plato this is very common, and then γάρ generally follows in the subsequent proposition. Strictly speaking, the proposition to which νῦν δέ belongs, is interrupted by the causal proposition; but instead of the construction being afterwards resumed, and connected with νῦν δέ, the

^f Valck. ad Phœn. 1659.

^g Bornemann ad Xen. Symp. p. 118. The ι, as in ὁδί, οὐροσί (see §. 150. not. 2) marks more definitely.

following proposition is expressed merely in its relation to the causal proposition. *Plat. Lach. p. 184. D.* εἰ μὲν γὰρ συνεφερέσθην τόδε, ἦττον ἂν τοῦ τοιούτου ἔδει· νῦν δέ — τὴν ἐναντίαν γάρ, ὡς ὀράς, Λάχης Νικίᾳ ἔθετο· εὖ δὲ ἔχει καὶ σοῦ ἀκοῦσαι, instead of νῦν δέ εὖ ἔχει καὶ σοῦ ἀκοῦσαι· τὴν ἐναντίαν γάρ, &c.^h *Ib. p. 200. E. seq.* νῦν δέ — ὁμοίως γὰρ πάντες ἐν ἐπορίᾳ ἐγενόμεθα· τί οὖν ἂν τις ἡμῶν τινα προαιροῖτο; instead of νῦν δέ τί ἂν τις ἡμῶν τινα προαιροῖτο; ὁμοίως γὰρ πάντες, &c. Plato uses ὁμῶς δέ in a similar way, *Parm. p. 137. A.*

Νῦν, an enclitic, which is found only in epic poetry, in the Ionic writers, e.g. Herodotus, and in the tragedians, means ‘therefore’, as οὖν, δῆ. *Eur. Ion. 566.* τοῦτ’ ἐκέῃ νῦν ἐσπάρημεν. *Phæn. 939.* ἄκουε δῆ νῦν (*quæso igitur*). The form νν is found only in Homer. From νῦν comes τοίνυν, properly τῷ νῦν. Νῦν for νῦν is found in Pindar, e.g. *Pyth. 4, 74.* and *Soph. Antig. 1140.* in a chorus where a trochee is required at the beginningⁱ.

Of the NEGATIVE PARTICLES.

608. There are in Greek two simple negative particles, with which all other negations are compounded: οὐ (before a vowel with *spiritus lenis* οὐκ, and οὐχ when followed by an aspirated vowel, and in the Attics also οὐχι) and μή. Hence are formed οὐδέ, οὐτε, οὐδεῖς, οὐ-

^h Heusde specim. crit. in *Plat. p. 9.* Stallb. ad *Plat. Phileb. p. 207.* Euthyphr. p. 72 seq.

ⁱ Boeckh. ad *Pind. Pyth. 3, 58.* Herm. ad *Soph. El. 1488.* Monk thinks that νῦν, ‘therefore’, is found long in the tragedians: ad *Eur. Alc. 1096.*

ποτε, οὐπώποτε, οὐδαμῶς, οὐδαμοῦ, μηδέ, μήτε, μηδείς, &c.
 Their distinctions are as follows :

Οὐ denies something directly, and as a matter of fact ; μή denies it only in reference to a conception or view which has either been before expressed, or which, according to the sense, is implied in what precedes ^k. Οὐ therefore is used

1) With single verbs and substantives, to which an absolute negative is to be applied, so that the negative and verb or substantive form together only one idea, e. g. οὐ φημι, *nego*, 'I deny, refuse'; οὐκ ἔάω, *veto*, 'I forbid'; οὐκ ἄξιόω, equivalent to ἀνάξιόν τι εἶναι φημι, *Thuc.* i. 136. οὐχ ὑπισχνοῦντο συνδειπνήσειν *Xen. Symp.* i. 7. 'refused'. ἡ τῶν γεφυρῶν οὐ διάλυσις *Thuc.* i. 137. ἡ οὐ περιτείχισις *Id.* iii. 95. 'the not-breaking down, the not-blockading'. So οὐ changes the word with which it is joined into the direct opposite, οὐχ ἡκιστα, πόλεως οὐ τῆς ἐλαχίστης. §. 463.

2) In all independent propositions, in which any thing is directly denied, οὐ is used, even when a judgement which is objectively true is only subjectively expressed, according to §. 514. e. g. οὐκ ἂν ἔτι γευσαίαιτο, οὐκ ἂν ἀριστήσαιεν, οὐκέτ' ἂν κρύψαιμι, οὐκ ἂν ἀμελεῖν δέοι, because this is only a turn given to the expression of the thought.

3) When such a proposition, without changing its nature as the statement of a fact, becomes dependent on another, and consequently the *oratio obliqua*, or ὅτι, ὥς with the *verbum finitum* is employed, οὐ remains unchanged ; e. g. *Plat. Phæd.* p. 63. *D.* φησὶ δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ. *ib.* p. 160. εἰ τῷ ὄντι

^k Herm. ad Vig. p. 804 sqq.

φανερὸν γίγνοιτο, ὅτι οὐδαμῶθεν ἄλλοθεν γίγνονται οἱ ζῶντες, &c. So also after verbs of belief. Much, however, seems here to depend on the arbitrary choice of the speaker, since it is not absolutely necessary to consider such a proposition as independent in itself, and the object of a preceding word, but it may also be represented in reference to the conception of another person. Thus Plato says, *Phædon*. p. 93. D. προωμολόγηται, μηδὲν μᾶλλον μηδ' ἥττον ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι, &c. (Comp. p. 106. D. in.) because it is here considered merely as a supposition. Immediately afterwards, however, he regards it as an independent truth; οὐκοῦν ψυχὴ, ἐπειδὴ οὐδὲν μᾶλλον οὐδὲ ἥττον ἄλλη ἄλλης αὐτὸ τοῦτο, ψυχὴ ἐστίν &c. The case is different, p. 68. A. B. λαβὼν τις τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμῶς ἄλλοθι ἐντεύξεσθαι φρονήσει. — σφόδρα γὰρ αὐτῷ τοῦτο δόξει μηδαμῶς ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει, because this, according to Plato's conception, exists only in hope, strong as the grounds of that hope may be.

4) In all propositions which, without being dependent upon another, contain a wish (opt. without ἄν, §. 513. 4.), a prohibition, a petition (subj. §. 517. 2.), μή is used. *Soph. Antig.* 685. seq. ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, οὐτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν, 'I cannot, and do not even wish to understand'. Comp. *ibid.* 500. 927. *Herod.* ix. 79. *Æsch. in Ctes.* p. 518. So μηδενὶ τὸν λόγον τοῦτον εἶπης, or with the imperative — λέγε¹. Comp. §. 511. 2. Hence μή is

¹ Schæfer. ad Dion. H. p. 91. appar. Dem. p. 527. In *Il.* v', 426. οὐδ' ἄρ' ἔτι δὴν ἀλλήλους πτόσσοιμεν, no wish is expressed, but the opt. with which ἄν is wanting, is a softened expression instead of the fut. as in the passage from *Soph.* In *Pind. Pyth.* iv. 209. *Theocr.* xxii. 74. the negation belongs only to *ξεῖναν* and ἄλλω.

used with a prohibition even expressed in the future.
Soph. Aj. 572.

5) Dependent propositions may be of two kinds; either they represent something as existing of itself, without reference to the conception of the speaker, or as depending on his conception. In the first case, *οὐ* is used, and in the second *μή*. *Isocr. Pan.* c. 1. *extr.* εἴ τις τιμῶν καὶ θαυμάζοι μὴ τοὺς περὶ τούτων ζητοῦντάς τι λέγειν, περὶ ὧν μηδεὶς πρότερον εἴρηκεν, ἀλλὰ τοὺς οὕτως ἐπισταμένους εἰπεῖν, ὡς οὐδεὶς ἂν ἄλλος δύναιτο. Here περὶ ὧν μηδεὶς, &c. makes part of the thoughts of the ζητοῦντές τι λέγειν; and in Latin the subjunctive would be used, *qui de iis dicere cupiunt, de quibus nemo antea dixerit*: the words ὡς οὐδεὶς, &c. contain an objective judgement. So *ibid.* c. 25. of Xerxes. βουλευθεὶς τοιοῦτον μνημεῖον καταλιπεῖν, ὃ μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν, *quod non esset*, as the purpose of Xerxes. *Soph. El.* 380. ἔνθα μὴ ποθ' ἡλίου φέγγος προσόψει, as the intention of those who sent her, *ubi nunquam aspicias.* *ib.* 436. *Med.* 819^m. The following are more precise rules:

a) Every purpose implies a conception in the mind of some one or other; for this reason, *μή*, not *οὐ*, follows ἵνα, ὅπως, ὅφρα. e. g. *Herod.* i. 29. Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινὰ τῶν νόμων ἀναγκασθῇ λῦσαι, τῶν ἔθετο. *Isocr. Areop.* p. 145. C. ἐκεῖνο μόνον ἐτήρουν, ὅπως μηδὲν μήτε τῶν πατρίων καταλύσουσι, μήτ' ἔξω τῶν νομιζομένων προσθήσουσι. From this cause *μή* itself is a conjunction in the sense of *ne*, 'that not', after verbs of fearing. §. 533. Obs. 2.

Obs. 1. *Μή* often stands alone, without any verb to go-

^m Schæfer, app. Dem. i. p. 529 sq. 590 sq.

vern it; in which case δέδοικα or ὄρα, *vide* instead of *cave*, is understood. *Il.* β', 195. μήτι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. *Il.* χ', 123. μή μιν ἐγὼ μὲν ἴκωμαι ἰών, *sc.* δέδοικα. *Comp.* ε', 233. *Eur. Alc.* 327. *Herc. f.* 1402.

Obs. 2. In many cases, δεδιέναι μή (as in Latin *vereor ne, cave ne*) is only a softened expression of a categorical declaration, and then the other negations which follow μή with the subjunctive are expressed by οὐ, e.g. *Plat. Phædon.* p. 76. *B.* φοβοῦμαι μὴ αὔριον τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶός τε τοῦτο ποιῆσαι and when δέδοικα, φοβοῦμαι, are omitted, as *ibid.* p. 69. *A.* μή οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν — — μὴ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχῃ. Also in other cases, *Plat. ibid.* 84. *B.* οὐδὲν δεῖνόν μὴ φοβηθῇ (ἢ ψυχῇ) ὅπως μὴ — — οὐδὲν ἔτι οὐδαμοῦ ἦ.

Obs. 3. This construction, δεδιέναι μή, appears to have given rise to the use of μή as a mere particle of interrogation. See §. 515. In the passage of Plato, *Phædon.* p. 64. *C.* it should strictly have been thus: ἄρα δεῖνόν, μὴ ἄλλο τι ἢ ὁ θάνατος, ἢ τοῦτο; Two propositions were melted down into one, e.g. ὄρα, καθ' ὅπνον εἰ κατακλιθεὶς κυρεῖ· ἐδέδοικα γάρ, μὴ κ. κυρεῖ, into ὄρα καθ' ὅπνον μὴ κατακλιθεὶς κυρεῖ, 'whether', and thus μή acquired the signification of a mere interrogative particle, and was construed, not only with the subjunctive (*Il.* κ'. 97.) and optative (*Od.* φ', 394.), but also with the indicative, e.g. *Soph. Œd. C.* 1502. *Antig.* 632. *Trach.* 316. *Eurip. Troad.* 178. *Plat. Phædon.* p. 78. *D. Rep.* v. p. 466. *Xen. Mem.* S. iv. 2. 10. *sqq.*ⁿ

b) As every condition or supposition has its foundation in some conception of the speaker's mind, μή, not οὐ, is used after εἰ, ἐπειδάν, ὅταν, e.g. εἰ μή, *nisi*. ὅταν αὐτὴν μὴδὲν παραλυσῇ *Plat. Phæd.* p. 65. *C.* In regard to ἐπειδάν, ὅταν, it is further to be observed, that, as denoting indefinite cases, they come under the remark to

ⁿ Heind. ad *Plat. Phæd.* §. 25. p. 36. Elmsl. ad *Heracl.* 483. Add. *Herm.* ad *Vig.* p. 810. 270.

be made in the next paragraph (c). Ἐπεὶ, ἐπειδή, ὅτε, as particles of time and causal particles, take οὐ. See the passage of Plato, No. 3.

Οὐ is also found after εἰ if the negation applies not to the condition but to a single word, as above, No. 1. where in Latin *si non* would be used. *Soph. Aj.* 1131. εἰ τοὺς θανόντας οὐκ ἔαθ' ἰάπτεω, i. e. ἀπαγορεύεις. *Comp. ibid.* 1183. καὶ μὴδεὶς ἐᾷ, where the condition itself is denied. *Il.* ο', 162. *Herod.* vi. 9. εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι. *Lysias in Agor.* 135, 27. εἰ μὲν οὐ πολλοὶ ἴσαν. The use of εἰ after θανμάζω, §c. does not belong to this head^o.

c) In the case of propositions which begin with the relative, the use of οὐ or μή depends on this circumstance, whether the relative refers to definite persons and things, of whom something is definitely denied, or to indefinite persons and things, only conceived of collectively by the mind (where in Latin *si quis* might be used). In the first case οὐ is used, in the second μή. Thus μή is used after ὅς ἂν with the subjunctive, or ὅς with the optative. *Thuc.* ii. 34. οἱ ἂν μὴ εὐρεθῶσιν — — ὅς ἂν δοκῇ μὴ ἀξύνετος εἶναι. *Plat. Phædon.* p. 65. A. δοκεῖ, ᾧ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν. On the other hand, *Isocr. Pan.* c. 40. τῶν Ἑλλήνων οἱ οὐχ οἰοί τ' ἦσαν ζῆν.

The same is the case with the article, when it is capable of being resolved along with its adjective or participle into a relative proposition, e. g. *Plat. Phædon.* p. 81. D. αἱ ψυχαὶ αἱ μὴ καθαρῶς ἀπολυθεῖσαι, i. e. αἱ ἂν μὴ καθαρῶς ἀπολυθῶσι. So with the adjective only, *Plat. Phæd.* p. 67. B. μὴ καθαρῶ καθαρῶ ἐφάπτεσθαι μὴ

^o Herm. ad Vig. p. 890. §33, not: 309. ad Elmsl. ed. Med. p. 344. 361.

οὐ θεμιτὸν ᾗ, i. e. ὅς ἂν μὴ καθαρὸς ᾗ. And this takes place, not only where the construction can be resolved by ὅς and the subjunctive or optative, but when the relative, or in its stead the article and participle, &c. refer to objects of a class generally, without defining which. Further, as in many cases it is indifferent whether ὅς be joined with the optative or subjunctive, or with the indicative, so here it seems to depend on the option of the writer whether he will make the relative refer to definite or indefinite objects. Thus Plato says, *Phædon*. p. 79. C. ἐλέγομεν, ὅτι ἡ ψυχὴ ἔλκεται εἰς τὰ οὐδέποτε κατὰ ταῦτά ἔχοντα: but p. 182. σκόπει, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν ξυμβαίνει, τῷ ἀνθρωπίνῳ — — καὶ μηδέποτε κατὰ τὰ αὐτὰ ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι σῶμα.

d) Participles either express merely the subject or object of a preceding verb (§. 548—552), or they stand *absolutely* (§. 560 *et seq.*). In the first case the subject is generally a fact, and therefore οὐ is used: in the second case, when they contain a definition of time, or can be resolved by ‘though, since or because, inasmuch as’, they express a fact, or at least something that is not represented as depending upon any one’s conception. *Plat. Phædon*. p. 83. C. *seq.* ἡγεῖσθαι, τοῦτο ἐναργέστατον καὶ ἀληθέστατον εἶναι, οὐχ οὕτως ἔχον, ‘though it is not so.’ *ibid.* p. 80. E. ἐὰν μὲν καθαρὰ ἀπαλλάττηται, μηδὲν τοῦ σώματος συνεφέλκουσα, ἅτε οὐδὲν κοινωνοῦσα αὐτῷ, ‘since it has no participation with it’. So also with the genitive absolute. If, on the other hand, the participle is equivalent to a conditional proposition with εἰ, μή will be used. *Plat. Phædon*. p. 70. D. οὐ γὰρ ἂν πονὶ πάλιν ἐγίγνοντο, μὴ οὔσαι, i. e. εἰ μὴ ᾗσαν.

e) Every single word of a proposition which is not

considered as existing independently and as a part of the statement of a fact, but as determined by the conception, the thought, the will of some one, takes μή, when a negative is to be applied to it, e. g. all infinitives (whether they stand as substantives with the article or are governed by another word), if the negative applies only to them. *Plat. Phædon. p. 61. C. D.* οὐ γάρ φασι θεμιτὸν εἶναι. — Πῶς τοῦτο λέγεις, τὸ μὴ θεμιτὸν εἶναι. *ibid. p. 145.* ὅτι σφᾶς γε οὐ λελήθασι — — πλὴν γε τοῦ σφᾶς μὴ λεληθέναι. *Isocr. Pan. c. 26.* ἐξὸν αὐτοῖς, μὴ μόνον τοὺς παρόντας κινδύνους διαφυγεῖν, ἀλλὰ καὶ τιμὰς ἐξαιρέτους λαβεῖν; where, if the negative could also be applied to ἐξόν, it must have been οὐκ ἐξὸν αὐτοῖς. (Comp. however *Theocr. 21, 59* with Schaefer's note.) So when ὥστε takes an infinitive, μή follows it (*Plat. Phædon. p. 66. D. 103. E. Isocr. Pan. c. 23. init.*); when an indicative, οὐ (*Plat. Phædon. p. 66. D. Isocr. Pan. c. 6. 40.*). If the contrary of that which has been before said is subjoined by means of ἢ, οὐ is used when the leading word of the preceding proposition, and consequently the proposition itself, is to be negatived; μή when only a word or a part of the proposition is to be negatived. *Plat. Rep. vi. p. 485. extr.* ψυχὴν σκοπῶν φιλόσοφον καὶ μή, i. e. καὶ μὴ φ. but *Phædon. p. 74. B.* τότε μὲν ἴσα φαίνεται, τότε δ' οὐ, i. e. οὐκ ἴσα φαίνεται. τότε δὲ μή would mean τότε δὲ μὴ ἴσα, i. e. ἄνισα. So *ibid. p. 216.* οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιον ἐστὶ ἡ ψυχὴ. *Xen. Hell. III. 2, 19.* ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι. where ἐνόμισαν stands positively, and only βούλεσθαι, δύνασθαι, are negatived.

Two negatives of the same kind cancel one another as in Latin, and then οὐ often negatives not only the first clause, but also the following negative clause.

Soph. Antig. 277. καὶ μὴ θεοὺς τιμῶντες εἶτα τῶν θεῶν ὥραν ποιείσθε μηδαμῶς, *nolite deos non curare.* *Plat. Alcib.* I. p. 124. C. ἐγὼ γάρ τοι οὐ περὶ μὲν σοῦ λέγω, ὡς χρὴ παιδεύθηναι περὶ ἐμοῦ δὲ οὐ, *i. e.* 'I say it not of you alone, but also of myself'. So *Dem. pro Cor.* p. 288, 7. οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ· κ. τ. λ. In general, however, both the simple and compound negatives in one and the same proposition strengthen one another; and thus, in a negative proposition, all such general terms as 'any man, at any time, any where', &c. are expressed by compound negatives. *Plat. Parm.* p. 159. τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει, *reliqua nusquam et nullo modo cum quoquam eorum, quæ non sunt ullam communionem habent.* In such a connexion, however, τις is often used, e. g. *Herod.* v. 67. *extr.* *Plat. Phædon.* in *Soph. Antig.* 204^p.

Thus the two simple negatives are often united, while the meaning remains negative, μὴ οὐ and οὐ μή.

Μὴ οὐ is used 1) With infinitives, after negative propositions or verbs, where it is equivalent to the Latin *quin* or *quominus*. *Herod.* III. 51. VII. 5. IX. 12. οὐ δυνατοὶ αὐτὴν ἴσχειν εἶσιν Ἀργεῖοι μὴ οὐκ ἐξιέναι, where just before μὴ ἐξιέναι had been used. *Soph. Œd. Col.* 565. *Trach.* 88. οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι, *nihil prætermittam, quin cognoscam*^q. *Comp. Ant.* 936. *Xen. Cyrop.* II. 2, 20. αἰσχρὸν ὃν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινὸν τοῦτον καὶ μεγίστων

^p Wyttenb. ad *Plat. Phæd.* p. 199. Boeckh. ad *Pind. Ol.* xiii, p. 418. 458. *Herm.* ad *Soph. Ant.* 2.

^q Of τί μέλλεις μὴ οὐ, see Elmsl. ad *Eur. Med.* 1209.

ἀξιούσθαι, like *nemo aliter dixerit, quin oporteat*. *Cic. Fin.* iv. 13, 32. *Comp.* i. 1, 3. So *Herod.* viii. 119. ἐν μυρήσι γνώμησι μίαν οὐκ ἔχω ἀντίξοον μὴ οὐκ ἂν ποιῆσαι βασιλέα τοιόδε.

Οὐ μὴ is also found after positive words which are negatived, *Æsch. Prom.* 926. οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως. *Comp. Soph. Aj.* 727. *Ant.* 96. *Arist. Ran.* 68. *Plat. Criton.* p. 43. C. οὐδὲν αὐτοῖς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ. So after words in which a negative sense is involved, as *δεινόν*, *αἰσχρόν* ἐστι, denoting that which ought not to happen, or which is inadmissible. *Herod.* i. 187. Δαρείῳ δὲ δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα. *Plat. Protag.* p. 352. D. *Xen. Rep. Laced.* 6. 2. *Id. Anab.* ii. 3. 11. ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν.

If the infinitive is not negatived specially for itself, but only by means of the preceding negative word, the simple μὴ is used. *Æsch. Ag.* 1178. ἄκος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ — πόλιν παθεῖν. *Soph. Œd. T.* 1387. especially when the preceding word is not in itself negative. *Trach.* 226. οὐδέ μ' ὄμματος φρουρὰ παρήλθε τόνδε μὴ λεύσσειν στόλον.

This usage is founded on that noticed §. 534: namely, that after negative verbs whose denying force extends to the following infinitive, this relation of the two members is expressed again specifically by μὴ, while in Latin and in English the negative relation is not thus emphatically distinguished. If, therefore, the second member is again negative, in which case even in English the negative could not be omitted, this is expressed by joining οὐ to μὴ, μὴ οὐ.

Different from this are the passages where the opt.

subj. or indic. follows *μη οὐ*, as in *δέδοικα μη οὐ θάνη*, *timeo ne non moriatur*, 'that he may not die'^r. So *Xen. Cyr.* i. 1, 3. So *ἔφη οὐχ οἶόν τ' εἶναι τὸ μη ἀποκτεῖναι με*, *fieri non posse, quin me interficiatis*: though *μη οὐ* is sometimes used in this same sense, e. g. *Thuc.* viii. 60. *Xen. Cyneg.* v. 31.^s

2) With participles also after negative propositions. *Herod.* vi. 106. *εἰνάτη δὲ οὐκ ἐξελεύσεται ἔφασαν, μη οὐ πλήρης ἐόντος τοῦ κύκλου*, 'if the moon were not full'. *Comp. id.* ii. 110. *Soph. Œd. T.* 12. It is usually rendered *nisi*; but the 'if' is contained not in *μη οὐ*, but in the participle, §. 566. 4; and *μή*, which is in this connexion the appropriate negative particle, is only strengthened by *οὐ*. *Soph. Œd. Col.* 359. Sometimes the participle is wanting. *Dem.* π. παραπρ. p. 379. 6. *αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν, μη οὐ χρόνῳ καὶ πολιορκίᾳ*, *sc. ληφθεῖσαι*. If the preceding proposition is not negative, *μή* only, not *μη οὐ*, can be used. *Eur. Troad.* 402. *Πάρις δ' ἔγημε τὴν Δίος γήμας δὲ μή, σιγώμενον τὸ κῆδος εἶχ' ἄν ἐν δόμοις*. *Μη οὐ* is also used in questions which have a negative force, when besides a word is to be negated. *Plat. Phil.* p. 12. B. *πῶς γὰρ ἡδονὴ γε ἡδονῇ μη οὐχ ὁμοιότατον ἂν εἴη*; *quomodo fieri possit* (i. e. *nullo modo fieri potest*) *ut voluptas voluptati non sit simillima*, i. e. *quin sit*.

Οὐ μή is found in independent propositions with the conjunctive and future: *οὐ μή γένηται*, 'it will not be,

^r Hermann de Ellipsi, p. 217.

^s Hermann de Ell. p. 212 seq. corrected ad Vig. p. 796. with whom, however, I cannot agree in thinking that *μη οὐ* expresses dubitatively what *μη* declares more positively.

^t Herm. ad Vig. p. 802 sq.

happen', §. 516. *b.* or with the future instead of the imperative. *Soph. Trach.* 978. οὐ μὴ ἔξεγερεῖς — — κακκινήσεις, §.c. 'do not waken', §. 511. 5*. So also with the participle, *Isocr. Pan.* p. 43. *B.* ὥσπερ τὸν ἀκριβῶς ἐπιστάμενον λέγειν ἀπλῶς οὐκ ἂν μὴ δυνάμενον εἰπεῖν, which in the *oratio recta* would be ὁ ἐπιστάμενος οὐκ ἂν μὴ δύνῃται. and with the verb suppressed, *Soph. Phil.* 1273. ἀλλ' οὐτι μὴ νῦν, i. e. ἀλλ' οὐτι δεινὸν μὴ νῦν τοι οὗτος ὦ, 'now certainly not'.

From οὐ and μὴ are formed (besides οὐδεῖς, μηδεῖς, 609. οὐδαμοῦ, μηδαμοῦ) οὐδέ, μηδέ, and οὔτε, μήτε. Οὔτε and μήτε serve merely for the connexion of negative propositions, 'neither—nor'. Οὐδέ and μηδέ, however, strengthen the negation, or add something stronger to it, 'not even, nor yet', e. g. *Od.* ζ', 201. οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται, 'nor will even become so'. Οὐδέ, μηδέ, without corresponding οὐ or μὴ, is 'not even, not so much as', *ne—quidem*. Thus not only οὔτε—οὔτε, μήτε—μήτε, οὐδέ—οὐδέ, μηδέ—μηδέ, answer to each, but also

οὐ—οὔτε, μὴ—μήτε, as *Eur. Med.* 1365. *seq.* σὺ δ' οὐκ ἔμελλες—οὔθ' ἢ τύραννος οὔθ' ὁ κ.τ.λ.^u

μήτε—μήτε sometimes mark the subordinate divisions of that which is introduced by μηδέ, as *Æsch. in Tim.* p. 44. ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μὴδ' ἱερωσύνην ἱεράσασθαι, μηδὲ συνδικησάτω τῷ δημοσίῳ, μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἐνδημον, μήτε ὑπερόριον, μήτε κληρωτὴν, μήτε χει-

* See Elmsl. *Med.* 1120-4

^u Elmsl. *Med.* 4. 5. ad *Æd. T.* 317. *Æd. C.* 1777. deems this *solacum*. On the other side, see *Herm. ad Med.* p. 330 sqq. 400 sq. ad *Æd. C.* 1774. Boeckh. not. crit. in *Pind. Pyth.* 5, 48.

ροτονητήν, μηδὲ κηρυκευσάτω κ.τ.λ. The following also correspond :

οὔτοι—οὐδέ, οὔτοι—οὔτε. *Eur. Med.* 474. οὔτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία. *Soph. Aj.* 428. οὔτοι σ' ἀπείργειν, οὐθ' ὅπως ἐὼ λέγειν, ἔχω[†].

οὐ—οὐδέ—οὔτε. *Il. a'*, 114. ἐπεὶ οὐ ἔθην ἐστι χερείων, οὐ δέμας, οὐδὲ φυήν, οὐτ' ἄρ φρένας, οὔτε τι ἔργα. *Eur. Troad.* 733. Also οὐ—οὔτε, μή—μήτε. *Soph. Œd. C.* 495. λείπομαι γὰρ ἐν τῷ μὴ δύνασθαι μήθ' ὀρᾶν (see *Herm.* note), where μὴ ὀρᾶν is not the stronger.

οὔτε—οὐ, μήτε—μή. *Herod. viii.* 98. τοὺς οὔτε νιφετός, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἐέργει. *Eur. Or.* 41 seq. 46 seq. *Comp. Med.* 1339 seq. *Iph. T.* 355. *Eur. Or.* 1092 seq.^s Also οὔτε—οὐ—οὐδε. *Herod. i.* 138. ἐς ποταμὺν δὲ οὔτε ἐνουρέουσι, οὔτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιορέωσι. *Eur. Hipp.* 1336.

οὔτε—οὐδέ, μήτε—μηδέ. *Eur. Andr.* 568. οὔτε τῷ δίκῃ κρίναντες, οὐδὲ τοὺς ἀπόντας ἐκ δόμων μείναντες. *Plat. Rep.* vi. p. 499. *B. Ib.* x. p. 608. *B. Gorg.* p. 500. *B. Protag.* p. 327. *D.* Also οὔτε—οὐδ' αὖ. *Plat. Leg.* viii. p. 840. But μηδέ, as denoting the stronger (on which account it has sometimes γε), cannot precede μήτε, nor can it even follow, unless the second is stronger than the first. *Thuc.* iii. 48, the majority of MSS. have μήτε—μήτε^z.

^x Elmsley deems οὔτε in the second clause false. *Soph. Aj.* l. c. (See *Eur. Supp.* ed. Markl. Lips. p. 307.) On the other side, see Hermann ad *Med.* p. 330 sqq. *Soph. Aj.* 423.

^y Elmsl. ad *Eur. Heracl.* 615. *Med.* 1316. Schæfer ad *Lamb. B.* p. 277. ad *Soph. Œd. C.* 972. Erf. ad *Soph. Ant.* 250. Reisig. not. crit. ad *Soph. Œd. C.* p. 322. *Comp. Matthiä* ad *Eur. Hipp.* 1312.

^z *Herm.* ad *Eur. Suppl.* 894.

οὔτε—τε οὐ. *Eur. Hipp.* 304. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ὁδε, νῦν τ' οὐ πείθεται^a. Also τέ οὐ—τέ. *Eur. Iph. T.* 1378. κείνοι τε γὰρ σίδηρον οὐκ εἶχον χερσίν, ἡμεῖς τε. Also οὔτε—τέ, the proposition with τέ in a negative sense, when both clauses have a verb in common, as *Il. a'*, 602. *Eur. Herc. f.* 1106. ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρον Πλούτωνά τ', οὐδὲ σκῆπτρα. If the second clause has its own verb, τέ has an affirmative meaning. *Æsch. Prom.* 260. ἡμαρτες, ὥς δ' ἡμαρτες, οὐτ' ἐμοὶ λέγειν καθ' ἡδονήν σοί τ' ἄλγος. *Herod. v.* 49. *Thuc. II. 1. init.* as in Latin *neque—et, et—neque*, correspond. If the second negative clause has its own verb, the negation is repeated, as *Eur. Herc. f.* 1344. Instead of τε is often found καί, *Eur. Iph. T.* 595 seq. εἰ γὰρ οὔτε δυσγενὴς, καὶ τὰς Μυκήνας οἶσθα — —^b. The same is the case with οὔτε (μήτε)—δέ^c, as *Soph. Œd. C.* 421. ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος μάχης γένοιτο — —. *Comp. Œd. C.* 636. 941. *Eur. Or.* 292. 742. *Pind. Pyth. IV.* 530. *Plat. Leg.* 1. p. 639. C.

Sometimes the first proposition is affirmative, and only the second negative, as *Eur. Iph. T.* 703. ὀνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ' ἅπαις δόμοις πατρῷος οὐμὸς ἐξαλειφθείη πότ' ἄν. *Soph. Œd. C.* 367. τε—τε οὐ for οὔτε—οὔτε is found, if both clauses have a common verb^d. *Eur. ib.* 1489. ἐγὼ δ' Ὀρέστη τ', — ἀδελφῇ τ' οὐχὶ θυμῶμαι.

οὔτε is sometimes omitted the first time. *Eur. Troad.*

^a Herm. ad *Soph. Antig.* 759.

^b Elmsl. ad *Eur. Med.* 431. not. r. ad *Œd. C.* 367. Blomf. ad *Æsch. Pers.* 660. Matthiä ad *Eur. Herc. f.* 1075.

^c Schæf. ad *Dion. Hal.* p. 297. Boeckh ad *Plat. Min.* p. 86. Ast ad *Plat. Leg.* p. 21.

^d Elmsl. ad *Soph. Œd. C.* 367.

481. οὐς Τρωὰς οὐθ' Ἑλληνίς, οὐδὲ βάρβαρος γυνὴ τε-
κούσα κομπάσειεν ἂν ποτε for οὔτε Τρ. Comp. *Pind.*
Pyth. x. 46. 64. *Æsch.* *Ag.* 543.^e

In compound negatives the compounded parts are sometimes, though rarely transposed. *Herod.* viii. 119. ἐν μυρίῃσι γνώμῃσι μίαν οὐκ ἔχω ἀντίξοον, for οὐδεμίαν. *Soph.* *Æd. T.* 22. *A. seq.* *Trach.* 161. So Euripides *Alc.* 196, as it seems, should be taken: ἐκφυγὼν δ' ἔχει το-
σοῦτον ἄλγος, οὐ ποτ' οὐ λελήσεται, for οὐ οὔποτε λελ.^f

Ουδεπώποτε is used only of past time; ουδέποτε both of past and future^g.

Among the compound negatives may be reckoned οὔτι, μήτι, and οὔτοι, μήτοι; of which the former strengthens the negation, 'not at all;' the latter assures it, 'certainly not'^h.

610. Besides this, the following combinations of these particles are deserving of attention.

1. After μή the verb is often wanting, e. g. μὴ σύ γε §. 465. 2. μὴ γὰρ δή. *Eurip.* *Troad.* 212. (εἴθ' ἔλθοιμεν τὰν Θησέως εὐδαίμονα χώραν.) Μὴ γὰρ δὴ δῖναν γ' Εὐρώτα sc. ἔλθοιμι, where γὰρ stands as in εἰ γάρ (see γάρ), and δὴ strengthens the wish. *Dem. pro Cor.* p. 295. 8. τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεως γε, μὴδ' ἐμοῦ, sc. καταπτύσειεν. *absit ut*, an averting wish.

2. Similar ellipses take place with μή τι, μή τοι, generally with γε following. *Plat. Ep.* iv. p. 321. *A.* ἐγὼ δὲ καὶ ἐν τοῖς θεάτροις ὁρῶ τοὺς ἀγωνιστὰς ὑπὸ τῶν παίδων

^e Herm. ad *Soph.* *Aj.* 239. 760. Schæf. ad *Lamb. Bos.* p. 777. Reisig comm. crit. in *Soph.* *Æd. C.* p. 382.

^f Reisig comm. crit. in *Soph.* *Æd. C.* p. 381 seq. Herm. ad *Trach.* 160.

^g Lobeck ad *Phryn.* p. 458. Comp. *Bekker anecd.* p. 53. 1.

^h Of οὔτι see *Blomf.* ad *Æsch.* *S. c. Th.* 222. Herm. ad *Vig.* p. 803. seq.

παροξυνομένους, μή τι δὴ ὑπὸ γε τῶν φίλων, instead of μὴ εἴπω, 'not to say, by their friends', i. e. 'much more'.

Dem. Olynth. p. 24, 21. οὐκ ἔνι αὐτὸν ἀργουῖντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τί γε δὴ τοῖς θεοῖς, i. e. 'to say nothing of the gods, much less'.

Herod. IV. 76. ξενικοῖσι δὲ νομαίοισι καὶ οὗτοι αἰνῶς χρᾶσθαι φεύγουσι, μή τι γε ὦν ἀλλήλων, 'Ἑλληνικοῖσι δὲ καὶ ἡκιστα, 'not to say each others', i. e. 'not only not'; Elsewhere these forms are used not elliptically, but in connexion with the rest of the proposition. *Plat. Rep. I. 352. C.* There is a similar ellipsis in the phrase μὴ ὅτι. *Xen. Mem. S. I. 6, 11.* τό γε ἰμάτιον νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβών, i. e. μὴ εἴπω, 'not to say', i. e. 'not only not'.

3. οὐ γὰρ ἀλλὰ is commonly used in the sense of 'for', with increase of emphasis, *q. d.* 'for it is no otherwise, but'. *Arist. Nub. 230.* οὐ γὰρ ἀλλ' ἢ γῆ βία ἔλκει πρὸς αὐτὴν τὴν ἰκμίδα τῆς φροντίδος. *Τοι* is often found after γάρ¹.

4. Similar to this is the use of οὐ μέντοι (or μὴν) ἀλλά, e. g. *Plat. Menon. p. 362. B.* οὐ μέντοι, ὦ Σώκρατες, ἀλλ' ἔγωγε ἐκεῖνο ἂν ἤδιστα, ὅπερ ἠρόμην τὸ πρῶτον, καὶ σκεψαίμην καὶ ἀκούσαιμι, 'it is no otherwise, but', i. e. 'however'. *Comp. Phæd. p. 62. B. Parm. p. 127. D.* Οὐ μὴν is 'yet, not'. *Plat. Rep. II. p. 250.*

5. Οὐκουν means both 'therefore not' and simply 'therefore', and receives the accent on the syllable in which the principal meaning is contained; in the former case οὐκουν, in the latter οὐκοῦν. It appears to have originally meant 'therefore not', even interrogatively, as

¹ *Comp. Markl. ad Eur. Suppl. 569. Brunck Arist. Ran. 53. Elmsl. ad Eur. Bacch. 784. Hoog. et Zeune ad Viger. p. 462.*

Soph. Aj. 79. οὐκ οὖν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν; 'is it not then the most pleasant thing'? But as in οὐ γὰρ ἀλλά, οὐ μέντοι ἀλλά, the verb to which the negation belongs is omitted, and by degrees the negative sense itself was disregarded, so it seems to have happened in respect to οὐκοῦν, e. g. *Soph. Antig.* 91. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, i. e. οὐκ ἀμηχάνων ἐρῶ ὅταν ὦν, where, however, usage obliterated the negative force of οὐκ^k.

6. In direct questions οὐ often occurs with other particles, e. g. *Soph. El.* 1202. οὐ δὴ ποθ' ἡμῶν ζυγυγενῆς ἦκεις ποθέν; 'thou dost not come——?' indicating that what is asked, is supposed to be true; and οὐ δὴ alone, *Phil.* 900. *Plat. Theæt.* p. 146. A. οὐτί που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι; 'do I grow rude? So also οὐπω is used *Eur. Hel.* 135. Οὐ γάρ is very frequently found quite by itself, in the sense of 'is it not so?' *nonne?* where the words must be repeated from the preceding context. *Plat. Gorg.* p. 480. A. δεῖ αὐτὸν ἑαυτὸν μάλιστα φυλάττειν, ὅπως μὴ ἀδικήσῃ. οὐ γάρ; So also πῶς οὐ, *nonne.* *Xen. Mem. S.* IV. 3, 8. πῶς οὐχ ὑπὲρ λόγον; It is often found in the answer in the sense of 'why not'? i. e. 'of course, naturally'. *Xen. Mem. S.* IV. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα, ἄδικος; Πῶς γὰρ οὐ; *Comp. Plat. Rep.* v. p. 456. *extr.*¹

7. In a question οὐ is often placed not before the verb, but after it, and immediately before the words on account of which the question is asked. *Plat. Rep.* 9. p. 590. A. ἡ δ' ἀνθάδεια καὶ δυσκολία οὐχ ὅταν τὸ λεον-

^k A different explanation is given by Herm. ad Vig. p. 794. seq. *Comp. Elmsl. ad Eur. Heracl.* 256.

¹ Blomf. Gloss. Pers. 1013.

τῶδες τε καὶ ὀφειῶδες αὖξεται; *Symp.* p. 202. *C.* εὐδαίμονας δὲ δὴ λέγεις οὐ τοὺς τὰγαθὰ καὶ καλὰ κεκτημένους;

Οὕτω, οὕτως, 'so'. Sometimes ὡσαύτως οὕτω are united, e.g. *Plat. Gorg.* p. 460. *D.* like ὁ αὐτὸς οὗτος. Like the Latin *sic*, it is used in earnest entreaties (*Sic te Diva potens Cypri*) with or without ὡς following, when we wish to any one what we know will be particularly agreeable to him, in order thereby to induce him to grant our prayer. *Eur. Med.* 719. (ἄντομαί σε — — οἴκτειρόν με — —) οὕτως ἔρω σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων. *Aristoph. Eccl.* 916. So also in protestations. *Il.* v', 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγίοχοιο εἶην ἡματα πάντα — — ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα 'as certainly as I wish to be a son of Jupiter, so certainly does this day bring', &c. It also stands like the Homeric αὕτως, for 'thus on the instant, without preparation, without more ado'. *Xen. Mem. S.* III. 7, 9. οὐκ ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν^m. Plato often joins ἀπλῶς with it in this sense. See *Stallbaum ad Phil.* §. 5. p. 10. Οὕτω often stands like οὗτος §. 472. 2. and after participles, whose meaning it thus repeats for the sake of emphasis. *Plat. Gorg.* p. 457. *A.* οὐ ραδίως δύνανται οἱ ἄνθρωποι περὶ ὧν ἂν ἐπιχειρήσωσι διαλέγεσθαι, διορισάμενοι πρὸς ἀλλήλους καὶ μαθόντες καὶ διδάξαντες ἑαυτοὺς οὕτω διαλέεσθαι τὰς συνουσίας. *Comp. Herod.* vi. 104. *extr.* *Plat. Apol. S.* p. 29. *B.*ⁿ or in the apodosis after particles. *Herod.* ix. 6. even after *ei*. *Xen. Cyr.* viii. 1, 3. εἰ τοῖνον μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἵστε ὅτι — —^o.

^m Heind. ad *Plat. Phædr.* §. 24. p. 212. ad *Gorg.* §. 44. p. 58.

ⁿ Heind. ad *Plat. Gorg.* §. 135. p. 209 seq. Wyttenb. ad *Phædon.* p. 220. Schæf. app. *Dem.* i. p. 579. *Stallb.* ad *Phil.* p. 135.

^o Wyttenb. ad *Plat.* p. 792.

Of the INTERROGATIVE PARTICLES πόθεν, πότε, πότερον, πού, πῶς.

611. The Greeks do not distinguish direct and indirect questions, like the Latins, by different moods, but by using in direct questions the words πόθεν, πότε, πότερον, &c. and in the indirect the same words with ὁ prefixed (derived from ὅς), ὁπόθεν, ὁπότε, ὁπότερον, ὅπου, ὅποι, ὅπως. So τίς, ὅστις (§. 488.), πηνίκα, ὀπηνίκα, πῆ, ὅπῃ. By means of this ὁ these adverbs become properly relatives, denoting the dependence of the proposition which begins with them, upon the preceding proposition. Of all these relatives there are also simple forms, ὅθεν, ὅτε, ὥς, ῆ, ῆνίκα, οὗ. By changing the π into τ, most of them become demonstratives, τόθεν, (which is only poetical; otherwise ἐκεῖθεν, ἐντεῦθεν) τότε, τῶς (also only poetical; otherwise οὕτως), τῇ, τηνίκα. In Homeric Greek πόθι takes the place of πού, as ὅθι of οὗ, ὅπου. πῶς is sometimes found for ὅπως, ποῖος for ὁποῖος. *Arist. Eq.* 611. *Plat. Gorg.* p. 500. A. but ὅπως, ὁποῖος, &c. in a direct question are suspicious^p. Lastly, the words beginning with π are used as indefinites, and made enclitics; so that we have the following analogy.

Simple form.	Direct question.	Relatives.	Demonstrat.	Note. The same analogy exists, (besides τίς, ὅστις, πότερος, ὁπότερος,) in respect to ἡλίκος, πηνίκος, ὀπηνίκος, τηλίκος. οἷος, ποῖος, ὁποῖος (τοῖος, τοῖοσδε), τοιοῦτος. ὅσος, πόσος (τόσος, τοσοῦτος).
ῆ	πῆ; encl. πῇ	ὅπῃ	τῇ	
ῆνίκα	πηνίκα;	ὀπηνίκα	τηνίκα	
ὅθεν	πόθεν; encl. ποθέν	ὁπόθεν	(τόθεν)	
οἷ	ποῖ; encl. ποί	ὅποι	
ὅτε	πότε; encl. ποτέ	ὁπότε	τότε	
οὗ	πού; encl. πού	ὅπου	
ὥς	πῶς; encl. πῶς	ὅπως	(τῶς)	

^p Pors. (et Schæf.) ad Eur. Phœn. 892. Elmsl. ad Eur. Bacch. 662. Lobeck. ad Phryn. p. 57. defends ὁποῖος for ποῖος. In the passage there quoted, Eur. Rhes. 605. ὁποῖον εὐχεται, we should read ποῖον δ' εὐχεται. Two MSS. have ποῖον. The use of οῖος with an exclamation is different, as for example, Herod. vii. 102. where also ὥς, not πῶς is used.

Some of these particles require specific notice.

1) *πόθεν* is used, besides its common meaning, 'whence', especially by the Attics, as an emphatic negative, importing 'whence should that happen?' 'how should that come to pass'? *Dem. p. 749. 10. οὐ μὰ Δί', οὐ Τιμοκράτει χαρίσασθαι βουλόμενοι πόθεν;* ('by no means') ἀλλ' αὐτῷ συμφέρειν ἕκαστος οἴομενος τὸν νόμον, which Pliny imitates *Epist. iv. 14. quæ nos refugimus, non quia severiores—unde enim?—sed quia timidiore sumus. Πόθεν δὲ οὐ;* on the contrary, means 'why not? certainly.' As an enclitic *ποθέν* means 'from any place whatever'.

2) *πῇ* is properly 'in what direction'? *quâ viâ?* and answers to *ῇ*, also 'where', 'and how far'?

3) *ποτερον, ποτερα, utrum?* See afterwards under *ῆ*, 2.

4) *ποῦ*; 'where,' also 'whither', as an enclitic 'somewhere, anywhere', e. g. *ἐνταῦθ' αὖ ποῦ*. also 'perhaps', 'as it should seem'; *μέλλω ποῦ ἀπεχθῆσθαι Διὶ πατρί. Ποῖ* is 'whither', but as *ἵστασθαι εἰς τόπον* was said, *ἐλθόντα* being understood, so *ποῖ* is sometimes joined with verbs of rest. *ποῖ κακῶν ἐρμηΐαν εὖρω; μολών*, which follows, being understood. *Comp. §. 578.* There is a negative force, with an expression of impatience in the phrases *πῇ ἔβαν εὐχολαί;* *Il. θ', 229.* 'what is become of them?' i. e. 'they are fruitless'. *Comp. Il. β', 339. ποῦ στιν ἡ δίκη;* *Eur. Phæen. 562.* i. e. *οὐδαμοῦ ἐστι. Her. II. 11.* where *κοῦ γε δὴ οὐκ ἄν;* is equivalent to 'it certainly must'. (See *Elmsl. Heracl. 371.*)

Ὅπου also signifies 'since', *quandoquidem. Her. i. 68. ἡ κοῦ ἄν, ὧ ἔειπε Λάκων, εἴπερ εἶδες τόπερ ἐγώ, κάρτα*

ἂν ἐθώριαζε, ὅκου νῦν οὕτω τυγχάνεις θωῦμα ποιούμενος.
Comp. *Xen. Cyr.* viii. 4, 31.

5) πῶς, 'how'? πῶς γάρ is, like ποθεν γάρ, an emphatic negative, 'not at all'. Of πῶς γὰρ οὐ, 'certainly,' see οὐ. πῶς γάρ seems to be used for πῶς γάρ οὐ. *Soph. Aj.* 279. From this πῶς the Attic πώμαλα (πῶς μάλα 'how should that be possible?') 'not at all,' seems to be derived. *Dem. p.* 357. ἐπιστολὰς ἔπεμψεν ὁ Φίλιππος δύο καλούσας ὑμᾶς, οὐχ' ἵν' ἐξέλθῃτε· πώμαλα· ἀλλ' ἵνα, &c. Καὶ πῶς; is *nullo modo*. As an enclitic πώς signifies 'in a certain degree, somehow', ἄλλως πώς 'in some other way'. The interrogative word frequently stands, especially in the poets, not at the beginning of the proposition, but after one or more words, or at the end. *Æsch. Prom.* 41. *Eur. Or.* 401. *Xen. Mem. S.* ii. 7, 8. and immediately before the words to which the question particularly refers.

Χωρίς, 'except', is often used as a preposition with the genitive. Elsewhere it means 'except that', and then generally has ἢ ὅτι after it. *Herod.* iv. 61. λέβητας μάλιστα Λεσβίοισι κρητῆρσι προσεικέλους, χωρὶς ἢ ὅτι πολλῶ μέζοντας, 'except only that they are much larger'⁹.

612. Adverbs are not unfrequently put with the verb εἶμι or γίγνομαι, in the predicate, instead of the adjective. *Il. a'*, 416. ἐπεὶ νύ τοι αἶσα μίννθ' ἀπερ, οὔτι μάλα δῆν. *Herod.* vii. 103. ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος ὁ εἰρημένος εἴη. *Id.* vi. 109. ἐγίνοντο δίχα αἱ γνώμαι. *Thuc.* vii. 81. δίχα ὄντας. *Eurip. Hec.* 536. σίγα πᾶς ἔστω λεώς. Comp. §. 308.

⁹ Of χωρὶς εἰ μή, &c. See Lobeck ad Phryn. p. 459.

Adverbs especially are often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adverbs, with the verb εἶναι, as καλῶς ἔχει, i. e. καλὸν ἐστί. Upon this are partly founded the phrases οὕτως ἔχω γνώμης, πῶς ἔχει τάχους. Frequently the adverb with ἔχω is a periphrasis of the verb answering to the adverb, as ὀλιγώρως ἔχω for ὀλιγωρῶ.



Of the Use of CONJUNCTIONS.

Ἀλλά expresses an opposition, and answers to the 613. English 'but', both when it distinguishes, and when it opposes (Latin *at* and *sed*). In the oratorical style, therefore, it is used with questions of doubt, which are opposed to one another, and with the answers to these questions (ὑποφορά and ἀνθυποφορά), e. g. *Eurip. Phæen.* 1632. τίς ἡγεμών μοι ποδὸς ὀμαρτήσῃ τυφλοῦ; ἥδ' ἢ θανούσα; ζῶσα γ' ἂν, σάφ' οἶδ' ὅτι. ἀλλ' εὐτεκνος ξυνωρίς; ἀλλ' οὐκ ἔστι μοι. ἀλλ' ἔτι νεάζων αὐτὸς εὐροιμ' ἂν βίον; It is often found in the apodosis when the subject of this is opposed to the subject of the protasis. *Herod. ix.* 41. ἐπεὶ ὑμεῖς ἢ οὐκ ἴστε οὐδέν, ἢ οὐ τολμάτε λέγειν, ἀλλ' ἐγὼ ἐρέω, 'then I will say it'. The conditional proposition is often wanting; *Soph. Œd. C.* 1276. πειράσασθ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς στόμα, for εἰ μηδεὶς ἄλλος, ἀλλ' ὑμεῖς, 'yet (ἀλλά) do ye try at least' (γε)^r. Ἀλλ' οὖν are often conjoined, inasmuch as along with the opposition a consequence of what has preceded is also ex-

^r Elmsl. ad Eur. Heracl. 565. ad Med. 382. 912. ad Arist. Ach. 1046. Heind. ad Plat. Soph. §. 44. p. 341. Comp. Apol. S. p. 27. C. Xen. Mem. S. iv. 4, 21. with Schneider's note.

pressed, e. g. *Plat. Phæd.* p. 91. *B.* εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἤττον ἀηδὴς ἔσομαι, 'yet (ἀλλά) I will for this reason (οὖν) now at least', (γε) &c. As in these cases a word is generally joined with ἀλλά, which by its opposition excludes the person or thing before mentioned, ἀλλά may sometimes be rendered by 'at least'; e. g. *Eurip. Phæn.* 1681. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα, 'if you allow nothing else, at least allow', though strictly speaking this idea is not contained in ἀλλά. Ἀλλά also, with the imperative, expresses an opposition to something going before, to which no more attention is to be paid (where the force of an exhortation is contained in the mood itself, not in the particle), and is found even at the beginning of a speech, where the word to which ἀλλά is opposed is merely conceived in the mind, e. g. ἀλλ'—*Ηρακλῆος γὰρ ἀνικῆτον γένος ἐστέ—θαρσεῖτε*, *Tyrt.* where the observation of cowardice produced this opposition. Ἀλλ' ἄγε especially is often used in this way. Sometimes also after comparatives, or after οὐδεν ἄλλο, ἀλλά is found instead of ἢ, in opposition to the previous negation. See §. 455. *Obs.* 1. *b.* *Plat. Symp.* p. 192. *E.* οὐδ' ἄλλο τι ἂν φανεῖν βουλόμενος ἀλλ' ἀτεχνῶς οἴοιτ' ἂν, &c., and thence the connexion of both particles, ἀλλ' ἢ, in the sense of 'except, than', after negatives or interrogative words of similar import. *Thuc.* VII. 50. ὥς αὐτοῖς οὐδὲ ὁ Νικίας ἔτι ὁμοίως ἠναντιοῦτο, ἀλλ' ἢ μὴ φανερώς γε ἄξιων ψηφίζεσθαι^s. So also πλὴν ἀλλά are often conjoined, 'however'. ἀλλ' ἢ with a question is *an (num) vero*.

614. Ἄρα, 'therefore, consequently', used in illative pro-

^s Heind. ad *Plat. Prot.* §. 108 p. 622. *Herm.* ad *Vig.* p. 812. *Schaf.* app. ad *Dem.* i. p. 751.

positions, stands always after one or several words, and even at the close of a proposition. It has the same meaning when the grammarians explain it by ὡς ἔοικεν. It is also used in the apodosis. *Herod.* ix. 9. ἀκούσας δὲ ὁ Χίλεος, ἔλεγε ἄρα σφι τᾷδε. After εἰ, εἰ μὴ, it means 'if then, if indeed'. Hence it serves for an emphatic asseveration. The Attic poets use the first syllable also as long, and it is then written ᾶρα. With τοι it forms a crasis, τᾶρα[†]. Different from this is the adverb

ᾶρα, an interrogative particle, like the Latin *num* or *utrum*, in double questions, e. g. *Plat. Euthyphr.* p. 9. *extr.* ᾶρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται, ὅσιόν ἐστι; It also sometimes takes μὴ as an additional interrogative. *Plat. Phæd.* p. 64. *C.* (ἡγούμεθά τι τὸν θάνατον εἶναι; Πάνυ γε, ἔφη ὑπολαβὼν ὁ Σιμμίας.) ᾶρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν;^u ᾶρα, however, frequently by itself denotes *nonne*, like the Latin *ne* enclitic; e. g. *Plat. Phæd.* p. 64. *E.* ἂρ' οὖν δῆλός ἐστιν ὁ φιλόσοφος ἀπολῶν τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας^x;

Γάρ, 'for', never stands at the beginning of a proposition^y, but instead of it καὶ γάρ is used at the beginning, like *etenim* in Latin. In Greek the proposition is often omitted of which that with γάρ assigns the cause, inasmuch as it is easily understood, and is

[†] This is doubted by Herm. præf. ad Soph. Œd. C. who considers ᾶρα everywhere as an interrogative or particle of exclamation.

^u Herm. ad Viger. p. 324. ad Soph. Antig. 628. Schæf. ad Soph. El. 446. Reisig comm. exeg. in Soph. Œd. C. 1577. Μὴ supposes a preceding δεδούκα, see §. 608. *a.* obs. 3. Heind. ad Phædon. p. 36.

^x Heind. ad Plat. Prot. Monk ad Eur. Alc. 351.

^y Of the position, see Schæf. ad Gnom. p. 49. ad Soph. Phil. 1451. melet. p. 76. Dobree ad Arist. Vesp. 741.

passed over by the speaker in the vivacity of his discourse, e. g. in the answer, so common in Plato, ἔστι γὰρ οὕτω, 'certainly, for so it is.' So it is often used in questions, because an additional member may always easily be supposed, e. g. 'I know, I believe, I cannot do it', &c. *Od.* κ', 501. ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει; (I cannot go thither) 'for who will show me the way'? By the frequency of this kind of interrogative use, it gradually lost its proper force, and came to be employed simply to strengthen a question, like the Latin *nam*, in *quisnam*.

Propositions with γάρ are often, in a lively discourse, placed before the propositions of which they assign the cause. *Herod.* i. 124. ὦ παῖ Καμβύσῳ—σέ γὰρ θεοὶ ἐπορέωσι· οὐ γὰρ ἂν κοτε ἐς τοσούτον τύχης ἀπίκευ.—σὺ νῦν Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι, 'revenge thyself on Astyages, for the gods protect thee', or 'thou canst do it, since the gods protect thee'. *Soph. Antig.* 393. ἀλλ'—ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ—ἦκω, &c. So especially after vocatives, §. 312. 6. and in propositions which begin with ἀλλά, as in the passage of Tyrtæus, quoted above. *Herod.* ix. 27. ἀλλ'—οὐ γὰρ ἐν τῷ τοιῷδε τάξις εἵνεκα στασιάζειν πρέπει—ἄρτιοί εἰμεν πείθεσθαι ὑμῖν.

γάρ also, like the Latin *nempe*, serves for the explanation of a preceding proposition, in which was contained a demonstrative pronoun, preparing the way for that which follows. *Herod.* iv. 144. Οὗτος δὲ ὁ Μεγάβαρος, εἰπας τόδε ἔπος, ἐλίπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων· γενόμενος γὰρ ἐν Βυζαντίῳ, ἐπύθετο·—πυθόμενος δὲ ἔφη, *hoc dicto memoriam reliquit, quod dixit.* *Comp. Id.* ix. 25. *Plat. Phæd.* p. 91. A. ἐγώ μοι δοκῶ τοσούτον μόνον ἐκείνων διοίσειν· οὐ γάρ, ὅπως

τοῖς παροῦσιν, ἃ ἐγὼ λέγω, δοῖται ἀληθῆ εἶναι, προθυμήσομαι, ἀλλ' ὅπως, &c. ; Comp. *Eurip. Hec.* 1181.² So also after ἀλλά. *Herod.* ix. 50. This explanation is particularly frequent after τεκμήριον δέ, σημείον δέ, δῆλον δέ. and after superlatives with the article; e.g. *Isocr. Pac.* p. 170. *B.* τὸ δὲ πάντων σχετλιώτατον· οὗς γὰρ ὁμολογῆσαιμεν ἄν, &c. *omnium vero gravissimum est, quod, quos, &c.* This use in explanation is conjoined with the preceding. *Xen. Anab.* iii. 2, 11. ἔπειτα δὲ — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους· — ἐλθόντων μὲν γὰρ Περσῶν, &c., where the last γὰρ begins the explanation of κίνδυνοι.

Δέ always placed after one or more words^a, properly signifies 'but', both as distinguishing and opposing; 616. e.g. *Plat. Gorg.* ἡ μὲν ὀφιοποιητικὴ οὗ μοι δοκεῖ τέχνη εἶναι, ἡ δὲ ἰατρική^b. Very often, however, it serves to make a transition from one proposition to another, and generally every proposition, which has no other conjunction at its commencement, begins with this δέ, whether it be really opposed to the preceding or not, particularly in enumerations. In the ancient form of the language, especially in Homer, it often stands for 'and', and it is also used to explain what goes before. *Herod.* ii. 100. It is also used to mark the suspension of the leading thought, by interposed propositions, whose relation to the leading proposition was expressed by γὰρ, in the more cultivated state of the language. In this sense Pindar often makes the proposition with δέ precede, as is also the case with γὰρ.

² Wyttenb. ad *Plut.* p. 313.

^a Schæfer ad *Soph.* (Ed. T. 749. Erf. ad *Aj.* 169. Dobree ad *Arist. Plut.* 548.

^b Elmsl. ad *Eur. Bacch.* 343.

Pyth. x. 15. "Απολλων, — γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε, δαίμονος ὀρνύντος αὖξεται — ὁ μὲν ποῦ τεοῖσι μῆδεσι τοῦτ' ἔπραξε. *Comp. Herod.* vii. 235.

It also retains its proper adversative force, though we do not usually express it;—

1) In exclamations of impatience. *Dem. Mid.* p. 582. ἀλλ' οὐκ ἂν εὐθέως εἴποιεν· τὸν δὲ βάσκανον! τὸν δὲ ὄλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνεῖν δε! where the action, the opposite to which this exclamation expresses, is omitted, as being present to the mind from what has gone before.

2) In addresses, accompanied with astonishment and impatience. *Il.* α', 541. Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς; *Xen. Mem. S.* ii. 9. 2. εἰπέ μοι, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι — ἀπερύκωσι; or in a transition to another person^c. See §. 312. 3. or in answers, when something that precedes is to be refuted. *Soph. Œd. T.* 378.—Κρέοντος, ἦ σοῦ, ταῦτα τὰ ξενρήματα; Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί^d, and also when several things are enumerated in an answer. *Il.* γ', 200. 229.

3) δέ is also found where the same word is repeated according to its different relations, as with different objects, (anaphora). *Eur. Med.* 98. μῆτηρ κινεῖ κραδίαν, κινεῖ δὲ χόλον. *ib.* 131. where often in the first clause μὲν is found, or τε in both^e. Further when one and the same person or thing is designated according to

^c *Comp.* Boeckh not. crit. in Pind. Ol. xiii. 109. p. 427. seq.

^d *Erf.* ad *Soph. Œd. T.* l. c. *Comp. Elmsl.* ad *Œd. C.* 592. *Of* ἐγὼ δέ see *Elmsl.* ad *Eur. Med.* 513. *Erf.* ad *Soph. Ant.* 1181. *Œd. T.* 380.

^e *Elmsl.* ad *Eur. Heracl.* 874. *Soph. Aj.* 1050. *Eur. Med.* 1039. *Comp. Hermann* ad *Aj.* 341. 372. 1029.

its different attributes. *Eur. Med.* 975. πατρός νέαν γυναικα, δεσπότιν δ' ἐμὴν, not δεσπότιν τ' ἐμὴν^f. or in the apodosis, when the subject of it, or another word, is opposed to the subject of the protasis, or some other word in it. *Herod.* vii. 103. εἰ γὰρ κείνων ἕκαστος δέκα ἀνδρῶν τῆς στρατιῆς τῆς ἐμῆς ἀντάξιος ἐστι, σὲ δέ γε διζήμαι εἴκοσι εἶναι ἀντάξιον. *Xen. Hell.* iv. 1, 14. εἰ οὖν ἐγὼ μὴ γνώσκω — ὑμεῖς δὲ διδάξατέ με, where ἀλλά also might have been used. So also in comparisons. *Soph. El.* 25. ὥσπερ γὰρ ἵππος εὐγενής, κἂν ἡ γέρων, ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν, ἀλλ' ὀρθὸν οὐς ἴστησιν, ὡσαύτως δὲ σὺ ἡμᾶς τ' ὑτρύνεις, &c. And so in all cases where a word in the apodosis is opposed to another in the protasis, or the whole apodosis to the whole protasis, (where, if we were to change both into two independent propositions, they would be contrasted by μέν and δέ,) even after participles. *Xenoph. Mem.* iii. 7. 8. θαυμάζω σου, εἰ ἐκείνους ῥαδίως χεῖρούμενος, τοῦτοις δὲ μηδένα τρόπον οἷε δυνήσεσθαι προσενεχθῆναι. *Plat. Rep.* iii. p. 393. D. E. ὁ ἱερεὺς εὐχετο, ἐκείνοις μὲν τοὺς θεοὺς δοῦναι, ἐλόντας τὴν Τροίαν αὐτοὺς δὲ σωθῆναι. q. d. ἐλεῖν μὲν τὴν, T. αὐτοὺς δέ. *Comp. Dem.* p. 1031. 15. Also if the apodosis with δέ depends on a relative pronoun. *Od.* ξ', 404. ὅς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα, αὐτίς δὲ κτείναιμι. Also where the apodosis depends on a conjunction. *Plat. Leg.* x. p. 898. C. νῦν δὲ χαλεπὸν οὐδὲν ἔτι διαρρήδην εἰπεῖν, ὡς, ἐπειδὴ ψυχὴ μὲν ἐστι ἡ περιάγουσα ἡμῖν πάντα, τὴν δὲ οὐρανοῦ περιφορὰν περιάγειν φατέον ψυχὴν, an anacoluthon for ὡς τὴν οὐρανοῦ περιφ. περιάγει ψυχή. Sometimes the word which forms the opposition has not δέ, see §. 289. obs. 9. Hence it is sometimes used only for

^f Elmsl. ad *Med.* 940. *Herm.* ib. *Comp.* Boeckh not. crit. in *Pind. Pyth.* vii. 5. 6.

more emphatic designation, as *Herod.* ix. 6. and in comparisons, as *Soph. El.* 25. In Homer δέ is also frequently found in the apodosis, when the protasis contains a limitation of time, e.g. *Il.* ε', 438. ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος, δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων, where it to a certain degree repeats the ἀλλὰ according to the sense. *Herod.* ix. 70. ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο. *Soph. Œd. T.* 1266. ἐπεὶ δὲ γῆ ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθενδ' ὀράν^ε.

Of the double δέ see μέν.

δέ is also used after parentheses, like the Latin *sed, vero, autem*. *Herod.* viii. 67. ἐπεὶ ὧν ἀπύκατο εἰς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων—Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ ἐκαραδόκεον τὸν πόλεμον, κῆ ἀποβήσεται—οἱ δὲ λοιποὶ ὡς ἀπύκοντο εἰς τὸ Φάληρον. *Plat. Alcib.* i. p. 105. *A. B.* ἡγῆ, ἐὰν θᾶπτον εἰς τὸν Ἀθηναίων δῆμον παρέλθῃς — τοῦτο δὲ ἔσεσθαι μάλα ἡμερῶν ὀλίγων — παρελθὼν δὲ ἐνδείξασθαι, &c. where παρελθὼν repeats the preceding ἐὰν παρέλθῃς. *Comp. Rep.* vi. p. 493. *B.*^h This use is founded on the circumstance, that the continuation of the leading proposition is considered as a continuation of the parenthesis. See §. 632.

καὶ — δέ, with a word between both particles, 'and but', is generally used in enumerations in the sense of 'and also, and besides', as if before δέ a proposition had dropped out with οὐ μόνον. *Eur. El.* 1125. καὶ σὺ δ' αὐθάδης ἔφυς, *i. e.* οὐ μόνον Αἴγισθος ἀλλὰ καὶ σὺ^ι.

^ε Elmsl. ad *Eur. Bacch.* 180. Ast ad *Plat. Leg.* p. 145. 6.

^h Herm. ad *Soph. El.* 776.

^ι Seidl. ad *Eur. El.* 1112. Herm. ad *Vig.* p. 847. ad *Soph. Phil.* 86. extr.

Homer places the particles without any intervening word.

Εἰ, εἰάν, ἦν, also ἄν (but not in the tragic writers^k), 617. among the Ionians and Dorians αἴ, αἴκε^l.

1) 'If'. Of the construction of these particles see §. 508. 523. *seq.* Εἰ is often joined with other particles, εἴπερ, 'if indeed', εἴγε, 'if at least'. Besides this, the following remarks are to be made, in respect to this signification.

a. A proposition with εἰ δέ, *sin, sin vero*, is often opposed to one with εἰ μὲν or ἦν μὲν. Here the apodosis is often omitted in one or the other proposition: after εἰ μὲν, *Il. α', 139. ἀλλ', εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται· εἰ δέ κε μὴ δώσωσι, &c.* where the apodosis is supplied by καλῶς ἔξει. *Comp. Il. φ', 556 seq. Thuc. III. 3. Plat. Prot. p. 325. D.* Thus likewise εἰ μὲν ἐκόντες ὑπέικωσιν· εἰ δὲ μὴ ἐπιτρέπη ἡ πόλις, — τὴν πατρίδα κολάσεται, *Plat. Rep. IX. p. 575. D.* — after εἰ δέ, *Plat. Euthyd. p. 33. εἰ μὲν βούλεται, ἐσέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω*, instead of εἰ δὲ μὴ βούλεται^m. Hence the use of εἰ δ' ἄγε for εἰ δὲ βούλει, ἄγε, which soon, however, became a mere form of exhortation, in which the ellipsis was no longer thought of.

b. In opposition to εἰ μὲν, εἰ δέ is often used instead of εἰ δὲ μή, as in the above-quoted passage of Plato's *Euthyd. Symp. Alcib. Soph. Antig. 722. εἰ δ' οὐν* (instead

^k Herm. ad Vig. p. 823. On the other side: Schæf. ad Soph. CEd. T. 1062.

^l In later authors also ἦν κε. Schæf. ad Theocr. 27, 35.

^m Casaub. ad Ath. v. p. 43 sq. ed. Schw. Duker. ad Thuc. I. c. Valck. ad Herod. viii. 62. p. 646, 93. Zeune ad Vig. p. 509. Herm. ib. p. 792 sq. Comp. Heind. ad Plat. Euthyd. p. 345.

of εἰ δὲ μή τις ἐστὶν ἐπιστήμης πλέως) καὶ τῶν λεγόντων εὖ καλὸν τὸ μαθάνειν. So negative propositions are usually followed in the antithesis by a negative condition, instead of an affirmative, εἰ δὲ μή. *Thuc.* II. 5. τὰ ἔξω ἔλεγον αὐτοῖς μὴ ἁδικεῖν· εἰ δὲ μή (for εἰ δὲ ἁδικοῖεν) καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν. On the other hand, εἰ δέ also is put for εἰ δὲ μήⁿ. Εἰ δὲ μή may be rendered 'otherwise'.

Εἰ μὲν is very often followed in Plato by νῦν δέ. See §. 615.

c) Sometimes εἰ μὴ expresses not so properly a condition, as the sarcastic *nisi forte*, 'unless forsooth'. *Æschin. in Ctes.* p. 405. τίνος οὖν εἰμὶ ὑπεύθυνος; εἰ μὴ τις ἐστὶν εὐνοίας εὐθύνη. So too εἰ μὴ ἄρα, *Xen. Mem.* I. 2, 8. Plato often uses in answers, propositions with εἰ μὴ, to point out the result of the answerer's not doing the thing inquired about. *Charm.* p. 156. A. καὶ τοῦτο νομά μου σὺ ἀκριβοῖς; εἰ μὴ ἄδικῶ γε, ἔφη. 'I should act unjustly if I did not'.

d) εἰ μὴ, ἢν μὴ, signify 'except'. *Eur. Med.* 30. ὧς δὲ πέτρος ἢ θαλάσσιος κλύδων ἀκούει — — ἢν μὴ ποτε — ἀπομώξῃ, 'except that she laments', and with a participle. *ib.* 372. A second εἰ is sometimes found, as in Latin *nisi si*. *Thuc.* I. 17. *Plat. Rep.* IX. p. 581. D. εἰ μὴ εἴ τις αὐτῶν ἀργύριον ποιεῖν. *Comp. Symp.* p. 205. E.

e) εἰ and εἴπερ are often used with τις, and τις ἄλλος, in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing

ⁿ Heind. ad Plat. Hipp. p. 134. Parmen. p. 208. Schæfer app. Dem. I. p. 795.

^o Heind. ad Charm. §. 8. p. 64. ad Protag. §. 96. p. 608.

^p Heind. ad Plat. Gorg. §. 79.

named in the leading proposition, and thus have very much the effect of a superlative. *Herod.* ix. 27. ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων i.e. ἡμῖν μάλιστα ἐστὶ, &c. *Soph. Trach.* 8. νυμφείων ὅκνον ἁλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή. *Plat. Phaed.* p. 58. Ε. ὥστε μοι παρίστασθαι ἐκείνον καὶ ἐκεῖσε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε καὶ ἄλλος. *Thucyd.* iv. 55. ἐς τὰ πολεμικά, εἴπερ ποτέ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο. So εἴπερ πον. Demosthenes has it in its complete form, p. 701. 7. ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω κάμοι νῦν ἀρμόττειν εἰπεῖν. Instead of this we sometimes find ὥσπερ καὶ ἄλλός τις. *Isocr. Pan.* c. 3. ὡς οὐτίς, ὡς οὐδεὶς ἄλλος, ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. *Xen. Anab.* i. 3, 15. where two phrases are combined. So probably is to be understood *Arist. de Poet.* vii. 11. ὥσπερ ποτὲ καὶ ἄλλοτε, φασὶν (*ut aiunt*), 'according to the proverb'; as *Plat. Phil.* p. 29. B.

f) εἴπερ stands often entirely alone, with which the preceding, or the principal verb, is to be understood. *Plat. Rep.* vi. p. 497. οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ, (*sc. τι διακωλύσει*) τὸ μὴ δύνασθαι διακωλύσει¹.

Thus εἴ τις &c. is used elliptically without a verb, so that it stands instead of the simple τίς, &c., only with an expression of doubt. *Soph. Aj.* 884. τίς ἄν—τόν ὠμόθυμον εἰ πόθι πλαζόμενον λεύσσων ἀπύοι, strictly for εἴποθι λεύσσοι, and then, with an expression of uncertainty, instead of ποθὶ πλαζόμενον. *Phil.* 1204. ξίφος εἴ ποθεν ἢ γένυν ἢ βελέων τι προπέμψατε. So also *Herod.* vii. 21. αὗται αἱ πᾶσαι, καὶ οὐδ' εἰ ἕτεραι πρὸς ταύτησι γινόμεναι στρατηλασίαι μῆς τῆσδε οὐκ ἄξιαι, according

¹ Heind. ad *Plat. Parm.* 255. Boeckh in *Plat. Min.* p. 149. Wytt. ad *Plut.* p. 749.

to the *Flor. Med.* and other MSS. So *Xen. Anab.* v. 3, 3. Comp. *Hellen.* iv. 2, 21.^r Εἴ τις instead of ὅστις, also expresses an indecisive allegation, admitting the possibility of an error. *Herod.* viii. 113. τῶν ἄλλων συμμάχων ἐξελέγετο, τοῖσι εἰδεά τε ὑπῆρχε διαλέγων καὶ εἰ τέοισί τι χρηστὸν συνήδεε πεποιημένον.

2) εἰ although rendered 'that', retains its proper signification of 'if', when it is added to different verbs which denote an action or state of the mind, especially θαυμάζω, to express the object of it, where the Latin uses *quod* or the acc. with the infin. *Herod.* i. 155. θαυμάζω εἰ μοι ἀπεστάσι 'that they have revolted from me'; but εἰ gives to the proposition an expression of uncertainty and doubt. Comp. i. 24. So also *Æsch.* in *Ctes.* p. 485 seq. οὐπω τοίνυν τοῦτο ἐστὶ δεινόν, εἰ οἱ καιροὶ πέπρανται. *Id.* p. 537. Δημοσθένης οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται, ἀγανακτῇ. *Ib.* p. 545. with αἰσχύνεσθε. *Thuc.* vi. 60. with δεινὸν ποιεῖσθαι. *Herod.* ix. 68. with δηλοῖ, i. e. δηλὸν ἐστὶ. *Eur. Orest.* 1075. *Andr.* 61. *Herod.* i. 24. with ἡδονὴ εἰσέρχεται μόν. It came to be used at last merely as a softening form of expression, with a show of uncertainty. *Soph. Œd. C.* 1139. *Eur. Ion.* 1321. It is also used after adjectives. *Herod.* i. 129. after τοῦτο ὑπερφύεσ. *Isocr.* p. 364. *D.* τοῦτο ἄτοπον. *Dem.* p. 72. 10. αἰσχρόν ἐστὶ. *Id.* p. 281. 7.

Hence εἰ frequently even stands for the causal particles ἐπεὶ, ὅτι, 'since, because'. *Eur. Andr.* 205. οὐκ ἐξ ἐμῶν σε φαρμάκων στυγεῖ πόσις, ἀλλ' εἰ ξυνεῖναι μὴ 'πιτηδεῖα κυρεῖς, still not expressed as a real but only a supposed case. *Herod.* v. 78. δηλοῖ δὲ πανταχῇ ἡ ἴση-

^r Elmsl. Herm. ad *Soph. Aj.* 179. Buttm. ad *Phil.* 1204.

γορή ὡς ἔστι χρήμα σπουδαῖον, εἰ καὶ Ἀθηναῖοι, — —
μακρῶ πρώτοι ἐγένοντο. Comp. ix. 68.^s

3) εἰ and also εἴπερ, *Il.* φ', 576, are often found in the sense of 'although', the apodosis being negative. See §. 524. 1. In this case καὶ εἰ, also καὶ ἐάν, 'even if, even supposing', are more frequent (*quamvis*, &c. with the subjunctive), and εἰ καί, 'although', if the case involved in the condition is conceived of as really existing (*quamquam* with the indicative^t).

4) εἰ with the optative, without any apodosis, has the force of *utinam*. See §. 513. Strictly speaking, however, εἰ, even here, means 'if', and the apodosis is omitted, e. g. *Æd. T.* 863. εἴ μοι ξυνείη μοῖρα, *sc.* εὐδαίμων ἂν εἴην. Εἰ γάρ is more commonly used when the fulfilment is possible, εἴθε when impossible. *Æsch. S. c. Th.* 563. *Blomf.* εἴθε γάρ is used for εἰ γάρ. On this is probably founded the use of εἰ in the sense of *dummodo*. *Soph. Æd. C.* 352. δεύτερ' ἡγείται τὰ τῆς οἴκου διαίτης, εἰ πατὴρ τροφὴν ἔχοι.

5) εἰ is also used as an interrogative particle in dependent interrogative propositions^u, 'whether' (§. 526.) *Il.* ε', 183. σάφα δ' οὐκ οἶδ' εἰ θεός ἐστι, or with ἢ following. *Soph. Æd. T.* 584. *Plat. Rep.* iv. p. 420. *D.* So ἐάν. *Plat. Gorg.* p. 452. Εἰ is used in this sense, with an expression of uncertainty, where we should use 'that'. *Plat. Phæd.* p. 175. εἰ μέντοι καὶ ἐπειδὴν ἀποθάνωμεν ἔτι ἔσται (ἡ ψυχὴ), οὐδ' αὐτῷ μοι δοκεῖ ἀπο-

^s Brunck ad *Æsch.* Prom. 1065. Matthiä ad *Eur.* Med. 38. Andr. 206.

^t Herm. ad Vig. p. 332. The two forms, however, are frequently interchanged. See Heind. *Plat. Gorg.* §. 138. Schæfer app. Dem. i. p. 548.

^u The passage, *Plat. Rep.* v. p. 478. *D.* which Stallbaum quotes, ad *Phil.* p. 117, to prove that εἰ is used also in direct questions, has been corrected by Bekker from MSS. The same remark applies to *Amat.* p. 133. *B.* *Eur. Phœn.* 752.

δεδεῖχθαι, and *p.* 176. δεῖν δὲ προσαποδείξαι ἔτι, εἰ καὶ οὐδὲν ἦπτον ἔσται. εἴτε is also used in the second question, without εἰ having preceded. *Soph. Trach.* 236. In this sense it may often be interchanged with ‘that’, *ut*, §. 526. In other cases εἰ is a particle of time. §. 525.

Ἦτε — εἴτε, or ἔαντε — ἔάντε, ἄντε — ἄντε, ἦντε — ἦντε, is the Latin, *sive* — *sive*, ‘whether’; or sometimes with οὖν, as *Plat. Apol. S.* *p.* 80. οὐ μοι δοκεῖ καλὸν εἶναι, ἐμὲ τούτων οὐδὲν ποιεῖν, καὶ τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ’ οὖν ἀληθές, εἴτ’ οὖν ψεῦδος. Sometimes οὖν is found only in the second clause, *Soph. Phil.* 345; sometimes in both, *Plat. Apol. S.* *p.* 34. *E.* sometimes it is followed by ἢ instead of the second εἴτε. *Plat. Leg.* v. *p.* 229 *sq.* *Phædr.* *p.* 386. likewise καί. *Soph. Antig.* 327. ἐὰν δέ τοι ληφθῇ καὶ μή. The former εἴτε also is wanting. *Soph. Œd. T.* 517. λόγοισιν εἴτ’ ἔργοισιν. It is also used in two questions, which mutually exclude each other, *utrum*—*an*. See εἰ, No. 5. *Plat. Phædon.* *p.* 159. Βούλει διαμυθολογῶμεν εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή. *Comp. Parm.* *p.* 79. *Soph. Antig.* 38.

618. Ἐπεὶ, (poetical ἐπειρή, in Herodotus ἐπείτε, *Schw. Lex. Herod.* *p.* 238.) ἐπειδή, and ἐπεάν, ἐπὶν, (in later writers even ἐπὶν κε,) ἐπειδάν, 1) ‘after that, when, as’, and also ‘since’. *Eur. Or.* 78. ἐπεὶ τάχιστα, ἐπεὶ εὐθέως, and in Homer ἐπειδὴ πρῶτα mean ‘as soon as’. Of the construction of these particles, see §. 521, 522, 527. 2) With the indicative it signifies ‘since, or because’. It often begins a proposition, and may then be rendered ‘for’. In this sense it is frequently used before imperatives, and with an interrogation, e. g. *Œd. T.* 390. ἐπεὶ, φέρ’ εἰπέ, ποῦ σὺ μάντις εἰ σαφής; It may be rendered ‘otherwise’, when the clause answering to ‘if it be not so’ is left out. This meaning, however, is not

contained in the particle, but derived from the hypothetical nature of the proposition.

Note. These conjunctions are carefully to be distinguished from the adverb ἔπειτα, 'afterwards', *deinde*.

Ἔστω (properly the preposition εἰς) ἕστ' ἄν, 'till, so long as'^x.

Εὐτε, εὐτ' ἄν (only poetical) 1) 'when', of past time.
2) 'since', very rare. *Soph. Œd. Col.* 84. *Phil.* 1099.
3) 'as if', in which sense ἥντε is also used. *Il.* γ', 10.
εὐτ' ὄρεος κορυφῇσι νότος κατέχευεν ὀμίχλην — ὡς ἄρα, ὥς. also 'like'. *Il.* α', 360. ἥντ' ὀμίχλην.

Ἐως, 'till, as long as,' is joined with verbs, prepositions, and also nouns in the genitive.

Of the construction of these conjunctions, as particles of time, see §. 521, 522.

Ἢ (Ionic and epic ἥε) 1) 'or,' *aut, vel*. In this sense 619. it is often used for 'otherwise', *alioqui*, εἰ δὲ μή. *Plat. Phædr.* p. 328. πᾶσα ἀνθρώπου ψυχὴ φύσει τεθέαται τὰ ὄντα, ἢ οὐκ ἂν ἦλθε εἰς τόδε τὸ ζῶον. 2) 'or,' *an*, in the second member of a double question after πότερον, πότῃ, *utrum*, or after ἄρα, or after εἰ in indirect questions, even though no interrogative word precedes in the first member, e. g. *Od.* α', 226. εἰλαπίνῃ ἢ γάμος; Ἢ is also frequently used in a question, when a preceding and indefinite question is made more definite. *Plat. Parm.* 137. B. τίς οὖν μοι ἀποκρινεῖται; ἢ ὁ νεώτατος, or when it expresses an opposition. *Plat. Men.* p. 71. B. It is only in the epic writers that ἦ is re-

^x Valck. ad Eurip. *Hipp.* 659. Brunck. ad Eurip. *Phœn.* 89. Schæf. ad *Soph. Aj.* 1183.

peated^γ, e. g. *Od. γ'. 214.* εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσιν. 3) 'than' after comparatives and ἄλλος, or when this can be conceived to precede, as after ἴδιος, in which the idea of ἄλλος is involved. *Plat. Gorg. p. 481. C.* ἐναντίος, *ibid.* From this ἦ are compounded

ἡμὲν—ἡδέ, 'both—and, as well—as', used by the Ionic poets. *Il. ε', 128.* ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα. ἡμὲν is followed by καί, *Il. ο', 670.* (which is also found, though rarely, in the tragedians^z). ἡδέ is also used, where ἡμὲν has not preceded, just like καί, 'and'. It was also pronounced ἰδέ.

ἥτοι, often with ἦ following, 'either—or', also ἦ—ἥτοι. *Pind. Nem. 6, 8.* *Plat. Parm. p. 131. A.^a* οὐκοῦν ἥτοι ὅλου τοῦ εἴδους ἡ μέρους ἕκαστον τὸ μεταλαμβάνον μεταλαμβάνει. *Comp. ib. p. 138. C.* *Rep. v. p. 433.* ἥτοι in Homer supplies the place of μέν, μέν is often added.

620. 'Iva, 1) 'in order that'. Of the construction, see §. 518, 519, 520. 'Iva τί is often used instead of ἵνα τί γένηται. *Plat. Apol. S. p. 61.* ἵνα τί πάντα λέγεις; *ut quidnam fiat, hoc dicis?* i. e. *quo consilio, quare?* See §. 488. 5. The words are often omitted whose object the proposition with ἵνα expresses, and hence the anacoluthon *Plat.*

^γ Elmsley defends ἦ—ἦ even in the tragedians, ad *Eur. Med.* 480. On the other side, see *Herm. ib. p. 364. ed. Lips.* *Comp. Elmsl. ad Soph. Œd. C. 80.* ἀλλ' ἦ taken interrogatively would be more correctly written ἀλλ' ἦ, for the distinction made by Valckenaer ad *Hipp.* 932. is probably unfounded.

^z Pors. ad *Eur. Hec.* 323. ad *Arist. Pac.* 600. Meineke cur. crit. in *Comic. p. 59.* Matthiä *Eur. Hec.* 320.

^a Schäfer ad *Ap. Rhod. schol. p. 321.* Dissen explic. *Pind. p. 404.* Apollonius denies the existence of the practice. *Bekk. anecd. p. 486. 31.*

Gorg. p. 454. *B.* 2) 'where, or whither,' as a relative, in which case its construction is the same as §. 527 *seq.* 'Iva is used interrogatively, 'where'? *Soph. Œd. T.* 947. ὦ θεῶν μαντεύματα ἴν' ἐστέ; i. e. ποῦ ἐστέ. 1311. 1515. Elmsley, however, takes ἴνα in the two latter instances in its relative sense. 3) as a particle of time. *Od.* ζ', 27. *Soph. Œd. C.* 621. *Comp. Arist. Nub.* 1233.^b

Kaí means 1) 'and'. This particle, however, has many uses which the English 'and' and Latin *et* have not. It is used

a) After limitations of time, where we should use a particle of time, e. g. *Thuc.* i. 50. ἤδη δὲ ἦν ὁψὲ καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο, 'it was already late when the Corinthians', and so also τε—καί. *Herod.* iv. 199. *Xen. Cyr.* i. 4, 28. Especially after ἄμα. *Herod.* i. 112. ἄμα δὲ ταῦτα ἔλεγε καὶ ἐπεδείκνυε. *Isocr. Pan.* p. 73. *C.* *Comp. Eur. Bacch.* 1082.^c

b) After ὁμοίως, ὡσαύτως, ἴσως, κατὰ ταῦτά, where the Latins use *ac*, *atque*, or even *et*, but the English 'as'. *Plat. Ion.* p. 500. *D.* οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. *Herod.* i. 35. ἔστι δὲ παραπλησίη ἡ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι Ἑλλήσι, literally, 'they and Homer have not acted in the same way'; 'the purification is of the same kind among the Lydians and among the Greeks'. *Thuc.* v. 112. *Soph. Œd. T.* 1187.^d That καὶ retains here its proper signification, appears from its being connected with τε. *Isocr. Paneg. C.* 51. οὐ τὴν αὐτὴν

^b Schæfer ad *Œd. C.* l. c. *Herm.* *ibid.* is of the contrary opinion.

^c Valck. ad *Eur. Phœn.* 1184. *Herm.* ad *Vig.* p. 380. 53. *Elmsl.* ad *Eur. Bacch.* 1080. *Herm.* ad *Soph. Ant.* 1171.

^d Duker. ad *Thuc.* vii. 71. Valck. ad *Herod.* vii. 50. 2. p. 534. 41. Heind. ad *Plat. Theæt.* p. 321. Ast ad *Plat. Leg.* p. 156.

δε τυγχάνω γνώμην ἔχων ἔν τε τῷ παρόντι καιρῷ καὶ περὶ τὰς ἀρχὰς τοῦ λόγου.

c) Before imperatives and in interrogative propositions, where it expresses the rapidity of the transition: e. g. καὶ μοι ἀνάγνωθι τὸ ψήφισμα, in the Attic orators. So also in questions expressive of surprise. *Plat. Theæt.* p. 188. *D.* καὶ τίς ἀνθρώπων τὸ μὴ ὄν δοξάσει; In a lively contradiction. *Eurip. Phæn.* 907. καὶ πῶς πατρώαν γαῖαν οὐ σῶσαι θέλω; *Comp. Herod.* II. 69. 114. *Thuc.* VII. 47. *Soph. Aj.* 1290. *Plat. Theag.* p. 122. *D.*^c

d) It serves to explain preceding words, especially when something stronger is subjoined, where we should use 'and—too'. *Thuc.* VII. 68. ὡς δὲ ἐχθροὶ καὶ ἔχθιστοι (εἰσὶ) πάντες ἴστε. *ibid.* 48. πολλοὺς καὶ τοὺς πλείους. So in πολλὰ καὶ καλὰ, §. 444. 3. as in Latin, *annum jam viccesimum regnat, et ita regnat.*

2) It denotes 'also, even', as in the Latin writers after Cicero *et* is used for *etiam*. *Soph. Trach.* 767. *Thucyd.* VII. 75. *Il.* ε', 362. Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο. Hence its use with superlatives, §. 461. ὅστις καί, means 'whosoever', and with the adverbs μάλα, πάννυ, λίαν, πολύ (also πολύς), σφόδρα and others^f. It has also this meaning when used with participles, which are resolved by 'although', §. 566, for the idea 'although' is contained exclusively in the participle^g. It has the sense of 'also' after the interro-

^c Koen. ad Greg. p. (44) 106 seq. Duk. ad Thuc. 4; 21. Pors. ad Eur. Phæn. 1373. Elmsl. ad Med. 1334. Herm. ad Vig. p. 837. 320.

^f Heind. ad Plat. Crat. 37. p. 59. Phædon. xiv. p. 23. 67. p. 106. Elmsl. ad Eur. Med. 513. 871. Schæf. ad Dion. Hal. p. 322. Bornem. ad Xen. Symp. p. 134.

^g This is also true of the examples collected by Zeune, ad Vig. p. 525. and Valck. ad Phæn. 277. p. 98 seq. Universally καί there, means 'even'.

gative words *τίς, ὅστις, πῶς, ποῖ, ποῦ*, and then serves to strengthen the question: e. g. *τί χρὴ καὶ λέγειν*; ‘what should one also say’? with the collateral idea, ‘if one should say any thing’.

The double *καί* answers to the Latin *et—et*, ‘as well—as also’, instead of which *καί—τε* is more usual. Propositions are sometimes thus combined which have a causal relation. *Soph. El.* 680. *καπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω*, ‘omnia dicam quum ad hoc missus sim. *τε καί* is used in the same way. *Soph. El.* 676. *Ant.* 1112.

To the particles compounded with *καί* belongs especially *κἄν*, 1) for *καὶ ἐν*, 2) for *καὶ ἄν*. *Plat. Phædon.* p. 78. *τούτων μὲν κἄν ᾗψαιο, κἄν ἴδοις, κἄν ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο*, and in all connexions in which *ἄν* is used. The verb which belongs to *ἄν* is often wanting. *Plat. Ion.* p. 187. *εἰ περὶ ἐνὸς τέχνη καλῶς ἠπίσταντο λέγειν, κἄν περὶ τῶν ἄλλων ἀπάντων*, i. e. *καὶ π.τ.ἀ.ἀ. ἠπίσταντο ἄν λέγειν*. Hence *κἄν εἰ*, always with the indic. or optat.^h where the *ἄν* refers to a verb omitted, but easily supplied in the apodosis to *εἰ*. Sometimes *ἄν* is doubled, as §. 599. note 1. *Xen. Cyr.* II. 1, 6. *τοξόται γένοιντ’ ἄν κἄν ἐξακισμύριοι*, instead of *καὶ ἐξ*. ‘even’. 3) instead of *καὶ εἰάν*. *Xen. Cyrop.* VIII. 3, 27. *κἄν μύων βάλῃς, οὐκ ἄν ἀμάρτοις*. *Eur. Iph. A.* 1132. *κἄν* appears to stand for *καί*, but it is rather a transition from the construction *χρήσασθαι πάρα* to *χρήσαιο ἄν*, which means the same. So *Plat. Prot.* 328. *B.*

In connexion with other particles *καί* also retains its meaning, only that the meaning of the combined particles becomes predominant, and is alone expressed in

^h Stallb. ad Phil. p. 193.

Latin or English, e. g. καὶ δὴ '[and] indeed, [and] now'. When after a preceding word with τε, something stronger is subjoined, *quid? quod*. *Xen. Hell.* vii. 5, 8. *extr.* (See Δὴ above.)—Καὶ μὴν '[and] yet, or [and] in truth', especially where a transition is made to something new, e. g. *Xen. Mem. S.* ii. 7, 1. καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοίαν ἐπειράτο γνῶμη ἀκείσθαι. *Comp. Od.* λ', 581. 392. *Soph. Œd. Col.* 549, 1249. Καὶ τοι, 'yet,' strictly 'and yet', where the Latins use *quamquam* without an apodosis. Καί—δὲ (in Homer close together), 'and besides', in strengthening additions¹.

622. Μέν usually corresponds with a δέ which follows. Both particles then denote 1) 'indeed—but', *quidem—sed*, if the proposition with *quidem* admits of being changed into one with *quamvis*; often however, they mark not an opposition, but only a mutual relation of the propositions.

2) Commonly, however, they stand in propositions, in members of propositions, or with single words which are in any way opposed, or stand in any kind of reciprocal relation to each. Sometimes, therefore, they answer to the Latin *cum—tum*, e. g. *Dem. pro Cor. in.* πολλὰ μὲν οὖν ἐλαττοῦμαι κατὰ τουτονὶ τὸν ἀγῶνα Αἰσχίνου, δύο δὲ καὶ μεγάλα. But generally they cannot be at all translated, or at least only the latter δέ can be expressed. Very frequently the same word is repeated with these particles in two members which immediately follow one another (*anaphora*). *Herod.* vi.

¹ That καί—δὲ is not to be banished from the tragedians, is shown against Porson, ad Eur. Or. 614. Blomf. Æsch. Prom. 1009. by Schæfer ad Long. p. 350. Herm. ad Vig. p. 847. 345 b. Seidl. ad Eur. El. 1112.

43. Μαρδόνιος κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος, πολλὸν δὲ ναυτικόν. *Xen. Hellen.* II. 3, 25. ἡμεῖς δέ, γνόντες μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δέ, &c. So propositions, of which the first contains a negation with ἄλλος, but the second is positive, are in this way brought into relation towards each other, e.g. *Plat. Rep.* II. p. 359. D. τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν, where we should say 'nothing but'. Especially μέν, μὲν δὲ (*Ion.* μέν νυν), μὲν οὖν, are used in transitions with δέ following. See §. 288. Obs. 3.

3) Different parts of speech are united by these particles. *Soph. Ant.* 1105. μόλις μὲν, καρδίας δ' ἐξίσταμαι τὸ δρᾶν. *Plat. Ep.* VII. p. 325. A. *Lucian. D. D.* 8. ἄκων μὲν, κατοίσω δέ. *Plat. Epist.* VII. p. 95. βραδύτερον μὲν, εἶλκε δέ με ὅμως ἡ περὶ τὸ πράττειν τὰ κοινὰ καὶ πολιτικά ἐπιθυμία, 'the inclination for public affairs attracted me, though slowly'^k.

4) Clauses of a proposition, especially after conjunctions, are placed in opposition to one another by μέν and δέ, with similar construction, of which only the second suits the connexion, and the first in other languages would be treated as a parenthetical proposition. *Plat. Apol. S.* p. 28. E. ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, εἰ ὅτε μὲν με οἱ ἄρχοντες ἔταττον — — τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον ὥσπερ καὶ ἄλλος τις — τοῦ δὲ θεοῦ τάττοντος — ἐνταῦθα δὲ — λείπομι τὴν τάξιν. What is δεινόν, is not that he remained at his post, but if he should have left it, and therefore it should properly have been δεινὰ ἂν εἶην εἰργασμένος, εἰ τότε μέινας,

^k Herm. ad Vig. p. 841. 334.

οὗ ἐκεῖνοι ἔταπτον, νῦν λείπομι τὴν τάξιν. *Eur. Herc. f.* 86. *Plat. Leg.* 11. p. 664. *E.* Even in Homer a similar construction is found. *Il. θ'*, 270 seq.¹

5) When a proposition beginning with the pronoun relative, precedes, and another with the demonstrative, follows, μέν is often used in both. *Herod.* 11. 121. καὶ τὸν μὲν (i. e. ὃν μὲν) καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὖ ποίεουσιν· τὸν δὲ χειμῶνα καλούμενον, &c. In such cases δέ is sometimes repeated. *Herod.* 11. 50. τῶν δὲ οὗ φασι θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι δέ μοι δοκέουσι ὑπὸ Πελασγῶν ὀνομασθῆναι. *Isocr. Pan.* c. 47. ἃ δὲ αἰσχύνῃν φέρει ἡμῖν — ταῦτα δὲ κατὰ χώραν μένει. This even when no relative precedes. *Plat. Phædon.* p. 78. *C.* τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτά, ταῦτα δὲ εἶναι τὰ ξύνθετα. And μέν and δέ doubled. *Xen. Hier.* 1x. 2. τὸ μὲν διδάσκειν τε ἃ ἔστι βέλτιστα — αὕτη μὲν ἡ ἐπιμέλεια διὰ χαρίτων γίγνεται· τὸ δὲ τὸν ἐνδεῶς τι ποιοῦντα λοιδορεῖν — ταῦτα δὲ ἀνάγκη δι' ἀπεχθείας μᾶλλον γίγνεσθαι^m.

6) Μέν is sometimes put without a δέ, when a proposition or a word with δέ may be easily supplied by the mind. *Soph. Ant.* 1336. ἀλλ' ὧν ἐρῶ μὲν ταῦτα συγκατηνξάμην, where, as an antithesis, we may easily supply ἃ δὲ μέλλει, ἄλλοις θεοῖς μελήσει. *Eur. Or.* 8. (ὧς μὲν λέγουσιν) where μέν suggests that perhaps what is said is not true. *Plat. Apol. S.* p. 21. *D.* So in questions where the thing inquired about is supposed to be true, but yet one speaks with a degree of uncertainty. *Plat. Charm.* p. 153. *C.* παργγένον μὲν, ἥ ε' ἔσ, τῇ μάχῃ;

¹ Wolf. ad Dem. Lept. p. 224. Heind. ad Plat. Gorg. §. 144.

^m Dorvill. ad Charit. p. 399 seq. Wytt. ad Ecl. hist. p. 409. Schæf. melet. p. 111. Coray ad Isocr. p. 58. Heind. ad Plat. Phædon. §. 69. p. 109. ad Prot. §. 11. p. 475. Wolf. ad Xen. Hellen. (ed. Schneid.) i. 3, 20.

especially with the personal pronoun ἐγὼ μὲν, the same as ἔγωγε. *Soph. Antig.* 634. ἡ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι; 'to thee at least'ⁿ. It is put thus, especially with οὖν, in replies, in the sense of *imo vero*. *Soph. Œd. C.* 31. (πέλας γὰρ ἄνδρα τόνδε νῦν ὀρώ. ΟἶΔ. ἡ δεῦρο προστείχοντα κάξορμώμενον;) *ANT.* καὶ δὴ μὲν οὖν παρόντα. *Eurip. Alc.* 832. Μὼν ἡ τέκνων τις φρουῶδος ἡ γέρων πατήρ; *ΘΕΡ.* γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε. *Comp. Arist. Eccles.* 111. 765. 1102. *Av.* 341. 1464. *Equ.* 911.^o When πρῶτον μὲν precedes, ἔπειτα is scarcely ever found with δέ.

Μέν is not always followed by δέ, but by other equivalent particles, as αὐτάρ, ἀτάρ in Homer, αὖ and αὖτε, αὖθις, ἀλλὰ μὴν, and especially μέντοι. *Herod.* III. 31. and in Attic also τε. *Pind. Ol.* IV. 23. *Soph. Phil.* 1056.

Μέντοι signifies 1) 'certainly, very true, indeed', and is of frequent occurrence in answers. *Plat. Phædon.* p. 73. *D.* ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῇ Δία, ἔφη ὁ Συμμίας, and in negative propositions. *ib.* p. 187. οὐ γὰρ ἂν πρέποι, ἔφη ὁ Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί, ἡ δ' ὅς. Also in the apodosis. *Plat. Phædon.* p. 87. *E.* εἰ γὰρ ῥέοι τὸ σῶμα — — ἀναγκαῖον μέντ' ἂν εἴη, 'it would indeed be necessary'. Hence οὐ μέντοι is often found in questions which another is expected to answer affirmatively. *Plat. Phædr.* p. 261. *C.* σὺ δ' εἰπέ, ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; ἡ τί φησομεν; Φαιδρ. Τοῦτ' αὐτόρ.

2) 'Yet, but', when it follows μὲν instead of δέ, and

ⁿ Heind. ad *Plat. Theæt.* p. 349. 463. ad *Cratyl.* p. 25. *Herm.* ad *Vig.* p. 800. 336.

^o *Herm.* ad *Vig.* p. 803. 343.

^p *Wyttēnb. Philom.* II. p. 12 seq. *Herm.* ad *Vig.* p. 844. *Bornem.* ad *Xen. Ap.* S. p. 34 seq.

frequently in other circumstances. Sometimes in this sense it has γέ subjoined. *Herod.* II. 98. ἡγέονται μέντοι γε οὐκέτι οἱ αὐτοί. *Xen. Cyr.* V. 5, 24. ἀκοῦσαι μέντοι γε οὐδὲν κωλύει. In other cases a word comes between μέντοι and γέ.

623. Μέχρις, commonly an adverb, is used also as a conjunction, *donec*. *Soph. Aj.* 571. μέχρις μυχοῦς κίχωσι νερτέρου θεοῦ. *Herod.* IV. 119. *Xen. Hist. Gr.* I. 1, 3.

Ὅμως, 'yet, still', *tamen*, in reference to a 'though' which has preceded or is understood. *Thuc.* VII. 77. Of the position, see §. 566. When used for ὁμοίως, it is accented ὁμῶς.

Ὅπως, 1) 'as', as relative of πῶς. It is used, *a*) when the person answering, repeats indirectly the question before he answers it. *Arist. Thesm.* 203. κάκιον ἀπολοίμην ἂν ἢ σύ—Πῶς; Ὅπως; δοκῶν γυναικῶν ἔργα νυκτερείσια κλέπτειν^q. *b*) 'how', in all indirect interrogative propositions. *Plat. Euthyphr.* p. 12. Ἄλλ' οὐκ ἔχω ἔγωγε, ὅπως εἶπω ὃ νοῶ. The construction is the same as in other interrogative propositions. *c*) In reference to οὕτω, e. g. κράτιστόν ἐστιν, οὕτως, ὅπως δύναμαι, λέγειν. It has also here the same construction as the other relative words. §. 527, 528.

On this is founded its use: 1) with superlatives, §. 461. *Aristoph. Pac.* 206. αὐτοὶ δ' ἀνφ' ἑσέων ὅπως ἀνωτάτω, i. e. ὅπως ἀν. δυνατόν (οἷόν τε) ἦν, or ὅπως ἀν. ἐδύναντο. 2) in the expression οὐχ ὅπως, i. e. οὐκ ἐρῶ, ὅπως, generally followed by a proposition with ἀλλά. *Dem. in Mid.* p. 518. 11. οὐχ ὅπως μὴ τὸ σῶμα ὑβρίζεσθαι τινας ᾤεσθε χρῆναι, ἀλλὰ καὶ τὰ δίκη καὶ ψήφῳ τῶν ἐλόν-

^q Elmsl. ad Med. 1103. not. 1.

^r Herm. ad Vig. p. 313, 339.

των γιγνόμενα τῶν ἐαλωκότων ἀπεδώκατε εἶναι, literally, 'I will not say that you thought', i. e. 'you thought not only'. *Thuc.* III. 42. χρὴ τὸν τυχόντα γνώμης οὐχ ὅπως ζημιοῦν, ἀλλὰ μὴδ' ἀτιμάζειν, 'I will not say that he must [not] punish him, but not even', &c. i. e. 'he must not only not punish him, but not even disgrace him'. Just as in Latin, *non solum punire, sed ne ignominia quidem afficere*. *Dem. in Mid.* p. 271. 1. οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σεαυτὸν κατὰ τουτωνῶν πολιτεύῃ. If the proposition with οὐχ ὅπως follows, it means that the thing expressed by it is not to be thought of or mentioned as possible (Latin, *nedum*). *Soph. El.* 796. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν^s.

2) 'That, how', after verbs of caring, providing, considering. See §. 531. obs. In this case ὅρα (*vide*, as in Latin instead of *cave*, i. e. *verendum est*) is omitted. *Plat. Menon.* p. 77. A. ἀλλ' ὅπως μὴ οὐχ οἷός τ' εἶσομαι πολλὰ τοιαῦτα λέγειν. *Id. Menex.* p. 249. E. ἀλλ' ὅπως μου μὴ κατερεῖς. So δεῖ σ' ὅπως often occurs, where the infinit. σκοπεῖν is wanting. *Soph. Aj.* 556. δεῖ σ' ὅπως πατρὸς δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφης. *Phil.* 54. τὴν Φιλοκτήτου σε δεῖν ψυχὴν ὅπως λόγοισιν ἐκκλέψεις, λέγω. So also instead of the imperative. *Xen. Anab.* I. 7, 3. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, sc. ἐπιμελεῖσθε^t. Of the construction, see §. 518, 519, 520. In all these cases ὅπως seems properly to have originally denoted 'how',—'we must consider how we will bring up our children', &c. So *Thucyd.* VI. 11. says, σκοπεῖν, ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπὲς εὐ θήσονται, and *Soph. El.* 1296. οὕτως δ', ὅπως μήτηρ σὲ μὴ πινώσεται. Hence its regular construction with the fu-

^s Herm. ad Vig. p. 790.

^t Valck. ad Theocr. 10. Id. 1, 112.

ture. §. 519. In cases where it cannot be translated by 'how', an ellipsis appears to take place. *Il.* φ', 548. πὰρ δέ οἱ αὐτὸς ἔσται, ὅπως θανάτοιο βαρείας χεῖρας ἀλάλκοι, sc. σκοπῶν, ὅπως, &c. Since, however, this mode of expression is here equivalent to 'that, in order that,' usage gave the particle exactly the sense of ἵνα, e. g. *Arist. Pac.* 135. οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος.

3) ὅπως means 'that', after the verbs 'say, believe', instead of ὅτι. *Soph. Antig.* 685. ἐγὼ δ', ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, οὐτ' ἂν ἐνναίμην, μήτ' ἐπιστάμην λέγειν. *Eur. Herac.* 1054. *Herod.* vii. 237. viii. 119. (where it alternates with the accus. and infin.) *Thuc.* i. 122. *Xen. Cyr.* iii. 3, 20. Strictly, however, it seems here to have meant 'how'.

ὅπως is also found with the infin. *Soph. Aj.* 378. οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν^u. *Xen. Hell.* vi. 2, 32. εὔρετο, ὅπως μήτε διὰ τὸν πλοῦν ἀνεπιστήμονας εἶναι τῶν εἰς ναυμαχίαν, μήτε — ἀφικέσθαι. *Comp. Acon.* vii. 29. These are properly *anacolutha*, the writer leaving the construction with which he began.

4) 'As, when'. *Aristoph. Nub.* 60. ὅπως νῦν ἐγένεσθ' υἱὸς οὐτοσί—περὶ τοῦνόματος ἐλοιδορούμεθα, and in many other places.

624. "Οτε, ὁπότε, ὅταν, ὁπόταν, 'when'. Of the construction, see §. 521, 522. After μέμνημαι, οἶδα, ἀκούω, &c. ὅτε often follows instead of ὅτι. *Il.* σ', 18. ἥ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν. *Xen. Cyr.* i. 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν. *Plat. Leg.* vi. p. 782. C. τ' οὐναν-

^u See Erfurdt's note in his smaller edition.

τίον ἀκούομεν ἐν ἄλλοις, ὅτε οὐδὲ βοὸς ἐτολμῶμεν γένεσθαι. So also ἡνίκα. *Eur. Troad.* 70. οἷδ' ἡνίκ' Αἴας εἶλκε Κασάνδραν βίᾳ. After ἀκούω. *Plat. Leg.* vi. p. 782. C. and with ἡνίκα. *Eur. Iph. T.* 820. also after λέγειν. *Xen. Hell.* vi. 5, 46.

In these cases we may supply μέννημαι τοῦ χρόνου, ὅτε, &c. In a similar way the Greeks often express as a limitation of time, what should properly be expressed as subject or object. *Il.* ο', 207. ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἶσιμα εἰδῆ, instead of τὸ ἄγγελον αἶσ. εἰδέναι^x.—ὥς ὅτε, frequent in Homeric comparisons, even where ὥς would have been sufficient. *Pind. Ol.* vi. 3. ὥς ὅτε θαητὸν μέγαρον (πήγνυμεν) πᾶζομεν^y. Comp. *Isthm.* vi. 1. also ἢ ὅτε for ἢ, *Isthm.* vii. 11. for which ἢ ἡνίκα is used, *ib.* 18. So νῦν ὅτε seems to be used instead of the simple νῦν. *Æsch. S. ad Theb.* 711. νῦν ὅτε σοι παρέστακεν. Comp. *Suppl.* 638. *Pind. Ol.* x. 13. *Soph. Aj.* 800 seq. appears rather an instance of attraction, for ὅτε ἢ νῦν ἡμέρα θάν. αὐτῷ ἢ βίον φέρει, an abridged expression for ὅτε (ὁ μάντις) τὴν νῦν ἡμέραν αὐτῷ θάν. ἢ βίον φέρειν ἔλεγε.

ὅτε and ὁπότε are also used as causal particles, 'since, because', e. g. *Dem. Olynth.* i. init. ὅτε τοίνυν ταυθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν. *Herod.* ii. 125. ὁκότε χρόνον μὲν οἰκοδόμεον, &c. Also 'if'. *Plat. Amat.* p. 31. ὁπότε γάρ τοι τὸ φιλοσοφεῖν αἰσχροὺν ἡγήσαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι. So ὅτε μή is often used for *nisi* in Homer. This particle with its accent altered (ὅτέ) is used as an adverb, ὅτε μὲν — ὅτε δέ, ὅτε μὲν — ἄλλοτε δέ, *nunc* — *nunc*,

^x Schæfer ad Pors. not. *Eur. Hec.* 109 not. *

^y Herm. ad Vig. p. 919.

'at one time — at another time'. ὅτ' ἄλλοτ' ἄλλον, *Soph. Aj.* 58. for ἄλλοτ' ἄλλον.

Ὅτι (ὅτι in *Arist. Eur. Cycl.* 643.) 1) 'that', after the verbs of saying, and others in which this idea is implied, of discerning, experiencing, 'it is well known', and generally after all words and phrases which in Latin take the accus. with infin. Of the construction see §. 507. 3. 529. 2. The verb by which ὅτι is governed, often lies concealed in another, or is omitted. *Æschin. in Ctes.* p. 403. ὅτι δὲ ἀληθῇ λέγω, τοὺς νόμους αὐτοὺς ὑμῖν ἀναγνώσεται, instead of ἵνα εἰδῆτε, ὅτι. So with ὥς. *Xen. Hell.* II. 3, 27. ὥς δὲ ταῦτα ἀληθῆ, ἣν κατανοῆτε, εὐρήσετε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους τουτουὶ τὰ παρόντα, οὔτε ἐναντιούμενον, 'as a proof that'. Comp. *ib.* 34. *Xen. Mem. S.* IV. 4, 14. The following peculiarities of usage deserve remark.

a) The verb is often wanting after ὅτι. *Plat. Gorg.* p. 475. C. ΣΩ. οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι. ΠΩ. Δῆλον δὲ ὅτι, sc. κάκιον ἂν εἴη. *Alcib.* I. p. 105. E. σὺ ἐλπίδας ἔχεις ἐν τῇ πόλει ἐνδείξασθαι, ὅτι αὐτῇ παντὸς ἄξιος εἶ, ἐνδείξάμενος δὲ ὅτι, οὐδὲν ὅτι οὐ παραντίκα δυνήσεσθαι. So also εὖ (σάφ) οἶδ' ὅτι, or simply οἶδ' ὅτι, εὖ ἴσθ' ὅτι, even when a participle follows. *Dem. Phil.* III. p. 110. 5. πάντων εὖ οἶδ' ὅτι φησάντων. Hence it is often inserted, quite like an adverb, in the midst of the discourse. *Dem. Phil.* II. p. 72, 24. οὗτ' ἂν ὑμεῖς, εὖ οἶδ' ὅτι, ἐπαύσασθε πολεμοῦντες, and with τοῦτο. *Soph. Œd. T.* 1438. It is found at the close of a proposition. *Arist. Plut.* 183. μονώτατος γὰρ εἶ σὺ πάντων αἴτιος — — εὖ ἴσθ' ὅτι. So δηλονότι (δῆλον ὅτι), which is used as an adverb, 'evidently, of course'. This usage being once established, οὐκ οἶδ' ὅτι (not ὅτι), was used also in negative pro-

positions. *Isocr. Trapez. p. 365. D.* *περὶ μὲν οὖν τούτων, οὐκ οἶδ' ὅτι πλείω δεῖ λέγειν*, 'there is certainly no need to say any thing'².

b) This particle is also used when the very words of a speaker are quoted *in oratione recta*, whereas these in other languages can only be quoted in the way of narrative³. *Xen. Cyr. III. 1, 8.* *εἶπε δ', ὅτι εἰς καιρὸν ἦκει, ἔφη.* Comp. *Thuc. i. 139.* See §. 529. So before the imperative. *Thuc. iv. 92. extr.* *χρὴ δεῖξαι ὅτι—κτάσθωσαν* for *κτήσονται*. Before particles: *ὅτι ἀλλά.* *Plat. Gorg. 521. B.* and perhaps before interrogative particles, when the *orat. obliq.* is used for the *recta.* *Æd. T. 1401. Ant. 2.*

2) 'Because'. *Plat. Euthyphr. p. 9. seq.* *ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι.* Of the construction with the infinitive, see §. 537.

Obs. From *ὅτι* and *ἐνεκα* has probably arisen *ὅθ' οὐνεκα*, a pleonasm like *ἀμφὶ σοῦ ἵνεκα.* *Soph. Phil. 554.* *τίνος χάριν ἐνεκα.* *Plat. Leg. III. p. 701. D.* *ἀπὸ βροῆς ἐνεκεν.* It is used instead of *ὅτι*, 'that'. *Soph. Æd. T. 572. Æd. C. 853. 944. 1006. El. 617.* after *εἰδέναι, μανθάνειν*, or their opposites, as *ἐπιλανθάνεσθαι*. Also 'since'. *Eur. Hel. 599.* *καὶ χαῖρέ γ', Ἑλένη προσφερῆς ὅθ' οὐνεκ' εἶ.* Comp. *Soph. Aj. 123.* Had it originated by crasis from *ὅτου* and *ἐνεκα*, as *Lobeck. ad Aj. 123. Buttm. Gr. Gr. I. p. 121.* maintain, it should have been written *ότούνεκα*, like *τοῦνεκα*.

3) In the following cases the use of *ὅτι* appears to have arisen from the neuter *ὅ τι*.

a) *ὅτι* with the superlative, §. 461. c. g. *πόλις εὐ-*

² Amersfoordt in Schæf. app. Dem. i. 735 seq. Wolf. ad Dem. Lept. p. 388.

³ Wyttenb. ad Plut. ser. num. vind. p. 89.

δαίμων ὅτι μάλιστα, if fully expressed would be οὕτως εὐδαίμων, ὡς ὅ τι μάλιστα εὐδαιμόν ἐστι, as in Latin, *felix, quam quod maxime*. ὅτι (ὅ τι) ταχύς. *Herod.* ix. 7. *Thuc.* vii. 42. as ὅσον τάχος. *Eur. Hec.* 1284. The origin of the phrase was however soon overlooked, and ὅτι was used not as a neuter, but as a particle, just like ὡς, with which it corresponds in meaning in other respects.

b) ὅτι μή, *nisi*, 'except', e. g. οὐδὲν ἦν, ὅτι μὴ Ἀθῆναι, literally, 'nothing which (ὅ τι) was not Athens'. Here also the origin of the phrase was overlooked, and it was used in a way which does not admit such a resolution, just like εἰ μή. *Plat. Criton.* p. 52. B. οὐτ' ἐπὶ θεωρίαν πρόποτε ἐκ τῆς πόλεως ἐξῆλθε, ὅτι μὴ ἅπαξ εἰς Ἴσθμόν, οὔτε ἄλλοσε οὐδαμύσε, εἰ μή ποι στρατευσόμενος. Instead of this Herodotus says, i. 164, χωρὶς ὅ τι^b.

4.) οὐχ ὅτι and μὴ ὅτι have the same meaning as οὐχ ὅπως, 'not only'. *Xen. Mem.* ii. 9. 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, i. e. οὐ λέγω, ὅτι. *Id. Cyrop.* viii. 1. 28. μὴ γὰρ ὅτι ἄρχοντα ἀλλὰ καὶ οὓς οὐ φοβούνται, αἰδοῦνται οἱ ἄνθρωποι, instead of μὴ ὑπολάβης ὅτι, 'do not suppose that'. Also 'not only not'. *Æschin. in Ctes.* p. 436. μὴ γὰρ ὅτι πόλις, ἀλλ' οὐδ' ἂν ἰδιώτης οὐδὲ εἰς οὕτως ἀγεννῆς γένοιτο. When it is placed after, it means 'to say nothing of, much more, or much less'. *Plat. Rep.* iii. p. 286. ἄχρηστοι γὰρ καὶ γυναιξίν, ἃς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσι. οὐχ ὅτι in Plato is often used to allude to something, on which however the speaker does not insist. *Protag.* p. 140. Σωκράτει γε ἐγὼ ἐγγνώμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι. It here answers

^b Heind. ad Phædon, l. c. §. 31.

to the Latin *quamquam*, when it follows a proposition, 'I will not say that—though indeed'^c.

Οὖν, Ionic ὦν, 'therefore, consequently', never stands 625. at the beginning of a sentence. It is used even where in English no inference is expressed. *Soph. Œd. C.* 980. οὐ γὰρ οὖν σιγήσομαι, explained by line 981. σοῦ γ' εἰς τόδ' ἔξελλόντος ἀνόσιον στόμα, as *Æsch. Ag.* 535. καὶ γὰρ οὖν πρέπει by the following line, Τροίαν κατασκάψαντα. It also serves to refer back to something said before, 'as was said, to return to the subject'. *Soph. El.* 549. *Eur. Hel.* 1651. *Heracl.* 690. *Plat. Apol. S. p.* 34. *D.* εἰ δὴ τις ὑμῶν οὕτως ἔχει — οὐκ ἀξιῶ μὲν ἔγωγε· εἰ δ' οὖν. Besides these senses it is used after a parenthesis, to resume the interrupted discourse. *Thuc.* VI. 64. ἃ γινώσκοντες οἱ στρατηγοί, εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες, εἰ γνωσθείησαν (τοὺς γὰρ ἂν φιλοὺς — οἱ ξυνείποντο) τοιόνδε τι οὖν πρὸς ἃ ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται. *Plat. Euthyd.* p. 290. *B. C.* οἱ γεωμέτραι καὶ οἱ ἀστρονόμοι καὶ οἱ λογιστικοί (θηρευτικοί γάρ εἰσι καὶ οὗτοι — ἀνευρίσκουσιν) ἅτε οὖν χρῆσθαι αὐτοῖς αὐτοῖς οὐκ ἐπιστάμενοι — παραδιδόασιν, &c. It further serves to mark the continuation of a narrative or argument. *Plat. Prot.* p. 98. ἡμεῖς οὖν ὡς εἰσήλομεν. It is also used after the particles of time, ἐπεὶ οὖν, 'when then'. In answers it is used to strengthen them, by marking that they are inferences from what has gone before. *Plat. Phædr.* p. 262. *B.* οὐκοῦν δῆλον, ὡς τὸ πάθος τοῦτο δι' ὁμοιοτήτων τινῶν εἰσερρύη; γίγνεται οὖν οὕτω. Οὐ μὲν οὖν is of frequent occurrence in this sense. *Lucian. d. Mort.* 16. οὐχ' Ἡρακλῆς οὗτός ἐστιν; οὐμενοῦν (οὐ μὲν οὖν) ἄλλος, 'in truth no other'. *Plat. Phæd.* p. 104. *C.* οὐδὲ μὴν ἢ δ'

^c Heind. ad *Plat. Lysid.* §. 37. p. 45.

ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι. Οὐ γὰρ οὖν. It is often equivalent to *imo vero*, 'nay rather'. *Eur. Alc.* 832. μὼν ἢ τέκνων τις φροῦδος ἢ γέρων πατήρ; — Γυνὴ μὲν οὖν ὅλῳλεν Ἀδμήτου ξένε, implying that it was something which the questioner might have discovered. *Xen. Cyr.* viii. 4, 11. καὶ σὺ αὖ οὐκ ἀχθεσθήσῃ μοι, ἀκούων τάλῃθι; ἡσθήσομαι μὲν οὖν. *Dem. pr. Cor.* p. 270. 21. ὁψὲ γὰρ — ὁψὲ λέγω; χθὲς μὲν οὖν καὶ πρωῒ^d. Sometimes both particles in the answer have the force of 'and indeed'. *Aristoph. Pac.* 627. οὐδὲν αἰτίων περ ἀνδρῶν τὰς κράδας κατήσθιον. — Ἐν δίκη μὲν οὖν. It also serves as a stronger affirmation, when the speaker abides by his own statement, notwithstanding the contradiction of another. *Eurip. Alc.* 72. πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις· ἢ δ' οὖν γυνὴ κάτεισιν εἰς ἄδου δόμον, in some degree resembling its use after a parenthesis, 'the woman, I say, will die'. In γοῦν the idea of 'at least', seems to be contained rather in γέ, than in οὖν, as *Aristoph. Thesm.* 754. δός μοι τὸ σφαγείον, Μανία, ἵν' οὖν τὸ γ' αἶμα τοῦ τέκνου τοῦ 'μου λάβω, 'in order that I may therefore (since so it must be) at least get the blood'.

Hence οὖν is used after the expression of a doubt, *Herod.* iii. 80. καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν, 'but they were really said,' where it also serves as an affirmation. *Comp.* viii. 133. 109 *extr.* *Plat. Apol. S.* p. 21. *D.* *Eur. Ion.* 1345. often appended to the relatives, ὅστισοῦν, 'whoever it may be', ὅσπεροῦν, ὅποιοσοῦν. *Æsch. Ag.* 618. ὥσπεροῦν. *Æsch. Choeph.* 93. 885. *Soph. Aj.* 991. ὅπονοῦν. *Plat. Cratyl.* p. 390. *A.* ὅπη γὰρ οὖν ὤνησας, οὐ κακῶς ἔχει. *Eur. Med.* 538. Here it answers to the Latin *cunque*.

^d Herm. ad Vig. p. 845. 343. Stallb. ad Phil. p. 99.

It is also found with $\epsilonῖτε$ — $\epsilonῖτε$, $οὐτε$ — $οὐτε$, either in the first member, as *Æsch. Ag.* 502. 852. $οὐτ' ὦν$ — $οὐτε$. *Herod.* IX. 26. *Pind. Ol.* VI. 87. *Plat. Leg.* XII. p. 943. *D.* or in the second $\epsilonῖτε$ — $\epsilonῖτ' οὖν$. *Eur. Alc.* 138. $μήτε$ — $μή τ' οὖν$. *Soph. Œd. T.* 271. $οὐτε$ — $οὐτ' ὦν$. *Pind. Ol.* VI. 32. *Soph. Œd. T.* 89 seq. or in both $\epsilonῖτ' οὖν$ — $\epsilonῖτ' — οὖν$. *Æsch. Ch.* 679. *Plat. Apol. S.* p. 34. *E.*

Herodotus uses $\ὦν$ in the *tnesis* of a compounded verb, II. 39. $οἱ δὲ φέροντες εἰς τὴν ἀγορὴν ἀπ' ὧν ἔδοντο$, and in many other places.

Instead of $οὖν$ the tragic poets and Herodotus use the enclitic *vuv*.

$\ὅφρα$, a particle confined to the poets, means 1) 'as long as'. *Il.* σ', 257. Comp. ο', 343. also for $τόφρα$. 2) 'till'. *Il.* ο', 232. 3) 'that', *ut*, e.g. *Il.* α', 158. $ἀλλὰ σοι, ὦ μέγ' ἀναιδέα, ἄμ' ἐσπόμεθ', ὅφρα σὺ χαίρης$.

$Τε$, 'and', is in the poets a simple copulative, like 626. $καὶ$; $τε$ however seems more commonly to join things of the same kind, $καὶ$ to annex something additional and similar^c. It is repeated in the poets several successive times. *Il.* α', 38. $ὃς Χρύσην ἀμφιβέβηκας, Κίλλαν τε Ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεια$. *Eurip. Suppl.* 435. $γεγραμμένων δὲ τῶν νόμων ὅ τ' ἀσθενής, ὁ πλούσιός τε τὴν δίκην ἴσῃν ἔχει$. This is less common in prose. *Plat. Phædr.* p. 248. *B. C.* 267. *A. Xen. Hell.* II. 3, 12. And so the single $τε$ occurs, especially in Thucydides, instead of $καί$, like the Latin *que*. In prose $τε$ is most common with $καί$ following, in which case $τε$ and $καί$ answer to the Latin *et—et*; and it is sometimes used

^c Hand. diss. 1. 2. de part. $τε$. Jenæ 1823-4.

by poets where the simple τε would have sufficed. *Od.* π', 249. *Pind. Ol.* I. 127. This τε—τε, or τε καί, is used, even when the words so united are declared to be dissimilar. *Xen. Hier.* I. 2. πῆ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικὸς βίος, because the things must be placed together before their difference can be discerned^f. Of τε—καὶ in limitations of time, see §. 620. 1. a. It is also used in comparisons like *sicut—ita*,^g *Xen. Mem. S.* I. 1, 3. 14. So νῦν τε καὶ τότε. *Soph. El.* 676. νῦν τε καὶ πάλαι, i. e. νῦν ὡς πάλαι. *Id. Ant.* 1112. *Herod.* VIII. 101. σὺ ὦν ἐμοί, καὶ γὰρ περὶ τῆς ναυμαχίης εὖ συνεβούλευσας — — νῦν τε συμβούλευσον, *ut antea monuisti, sic nunc mone.* It is also used for *sive—sive*. *Æsch. S. c. T.* 433. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν καὶ μὴ θέλοντος, *φησὶν, sive velit, sive nolit.* *Plat. Leg.* VIII. p. 831. D. Frequently, however, τε does not refer to any καὶ following, but to another particle. e. g. τε—δέ. *Soph. CEd. C.* 367. *Antig.* 1096. *Trach.* 333. *Æsch. Ctes.* p. 471. (Comp. *Boeckh in Plat. Min.* p. 86^h). τε—μηδέ. *Plat. Rep.* III. p. 277. *Isocr. Panath.* p. 257. D. τε—ἀτὰρ οὖν. *Plat. Hipp. maj.* p. 295 seq. τε—ἔτι δὲ καί. *Plat. Alc.* I. p. 123. τε—ἤ. *Pind. Ol.* I. 167. *Plat. Theæt.* p. 143. C. ἤ—τε. *Il.* β', 289. These are probably *anacolutha*, or combinations of two constructions. Τε is also used after a negative proposition, where the Latins also use *et, ac*,

^f Elmsl. ad *Soph. CEd. C.* 806.

^g Schæfer ad *Soph. Ant.* 181.

^h In this case an opposition seems to be conveyed, 'on the one side—but on the other side'. See *Herm. ad Eur. Med.* 431. ad *Soph. Aj.* 823. *Matthiæ ad Eur. Or.* 192. *Schæf. ad Dion. H.* p. 192. *Heind. ad Plat. Ap. S.* p. 19. *Elmsl. ad Eur. Bacch.* 457. *Hand diss. ii.* p. 7. But *Soph. El.* 1098. ὀρθά τ' εἰσηκούσαμεν, ὀρθῶς δ' ὁδοιποροῦμεν, appears a false reading for ὀρθῶς τε.

atque, and the enclitic que. (*Matthiæ ad Cic. pro S. Rosc.* §. 10. *pro Mur.* §. 71.) *Herod.* ix. 48. ὥς οὐτε φεύγετε ἐκ πολέμου οὐτε τάξιν ἐκλείπετε, μένοντές τε ἢ ἀπόλλυτε τοὺς ἐναντίους ἢ αὐτοὶ ἀπόλλυσθε, by which οὐ φεύγειν and μένειν are represented as closely connected, and one a consequence of the other.

This τε usually stands immediately after the first word of a proposition, but among the poets sometimes after several, e. g. *Eurip. Med.* 757. *Musgr.* ὄμνυμι γαῖαν, λαμπρὸν Ἡλίου τε φῶς. *Iph. Aul.* 203. τὸν ἀπὸ νησαίων τ' ὀρέων Λαέρτα τόκονⁱ. Often, however, τε stands not after the word which is to be conceived of in conjunction with another word, but one to which nothing corresponds. This is almost constantly the practice with prepositions, e. g. *Soph. Œd. T.* 253. ὑπέρ τ' ἔμαντοῦ τοῦ θεοῦ τε, instead of ὑπὲρ ἔμαντοῦ τε τοῦ θεοῦ τε^k. Also after relatives. *Eur. Phæn.* 96. ἃ τ' εἶδον εἰσήκουσά τε for ἃ εἶδόν τε εἰσήκουσά τε. *Dem. Ol.* p. 10, 18. *Pind. Nem.* III. 19. ἐγὼ δὲ κείνων τέ μιν ὁάροις λύρα τε κοινάσομαι for κείνων ὁάροις τε καὶ λύρα, and frequently elsewhere^l. The word with which τε is joined, may also be supplied by the mind in the second clause, e. g. ὑπὲρ τ' ἔμαντοῦ ὑπέρ τε τοῦ θεοῦ. yet even thus τε, logically considered, is not joined to the word which belongs to the connexion. The truth is, that the Greeks did not consider matters with such logical strictness, but viewed a proposition or part of a proposition as a whole in itself, in which the particle of conjunction did not regard one word only, but the

ⁱ Elmsl. ad *Eur. Iph. T.* 199. Reisig comm. crit. in *Soph. Œd. C.* 256.

^k Of this kind are all the examples which Elmsley has collected in the review of Markland's *Iph. A.* l. 503. and the greater part of those quoted on *Eur. Heracl.* 622.

^l Schæfer ind. poet. gnom. p. 366 seq. app. *Dem.* i. p. 191. 690.

clause collectively; just as the Latin poets often do not annex *que* to the word to which it strictly belongs, but are content to express the connexion between the propositions. *Thuc.* VII. 69. πάντα τε ἔργῳ καὶ λόγῳ. where τε belongs to ἔργῳ, and πάντα cannot be referred to the second clause.

The use of καὶ τε instead of καὶ alone is confined to Homer; but καὶ—τε, with a word between, is found in the Attics. *Thuc.* I. 9. ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν, καὶ ναυτικῇ τε ἅμα ἐπὶ πλέον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλέον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι^m. In the Homeric language it is found after almost every relative, ὅς τε, ὅσος τε, ἔνθα τε, ἵνα τε 'where', ὅτε τε, δέ τεⁿ, γάρ τε, and in Herodotus, also after ἐπεὶ, ἐπεὶ τε, instead of the simple ὅς, ὅσος, ἔνθα, ὅτε. It seems often, like καὶ, to mean 'also, or even', as *Il.* α', 218. ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ. Generally, however, it appears only to support and more strongly point out, the connective force which is contained in those particles, as being conjunctions: ὅσ τε seems to point out a more detailed account of what is already involved in the preceding words, or already known, ὅς some additional circumstance: ἐπεὶ τε is also used of reasons not now first given, but included

^m The MSS. however, vary both here (See Bekker's and Poppo's edition) and in most of the passages commonly alleged under this head; in others, τέ answers to another τέ, or καὶ, as Arist. Pac. 961. *Thuc.* i. 145. In others again the discourse is interrupted after the first τέ. *Soph.* CEd. T. 253. *Plat.* Phædr. p. 278. B. Yet there are other passages where none of these explanations suffices, and τε has the authority of the MSS. (See Schæf. ad Dion. H. p. 191. Poppo ad Xen. Cyr. i. 4, 17.) *Soph.* El. 1417. *Aj.* 1312. *Soph.* fr. Alod. 11. 3.

ⁿ That δέ τέ should be changed in the Attic poets, is shown by Herm. ad Vig. p. 836. 316. Schæf. ad *Soph.* CEd. T. 18.

in what precedes, like the *quod si* of the Latins. *Te* is often found before *ἄρα*, partly after interrogative words in Homer, e. g. τίς τ' ἄρ' σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι^o; πῶς τ' ἄρ' ἴω; *Od.* γ', 22. when the cause of the interrogation lies in what precedes.

Among the Attics, Æschylus only has ὅς τε in Iambics (*Blomf. Pers.* 302.), Sophocles and Euripides only in lyric parts. The common language retained it only in ὥστε and οἷός τ' εἰμί.^p

Τοι, enclitic, properly an old dative for τῷ, 'there- 627.
fore', §. 290. serves to strengthen the affirmation, e. g. *Arist. Plut.* 29. οἶδά τοι, 'I know well'. *Xen. Cyr.* v. 2, 23. ἐγὼ τοι, ἔφη, φίλοι ἄνδρες, οἴομαι, where the strengthening of the affirmation would be expressed in English by the emphasis on 'I'. *Ib.* i. 5, 13. πιστεύω τοι. *III.* 3, 51. ἀρκεῖ τοι. Hence *Aristoph. Plut.* 1100. σέ τοι, σέ τοι λέγω, Καρίων. And in the antithesis to a negative proposition. *Æsch. Choeph.* 923. σύ τοι σεαυτήν, οὐκ ἐγὼ κατακτενεῖς. And in affirmative answers. *Plat. Gorg.* p. 447. B. τί δέ, ὦ Χαιρεφῶν; ἐπιθυμεῖ Σωκράτης ἀκοῦσαι Γοργίου; *XAI.* ἐπ' αὐτό γέ τοι τοῦτο πάρεσμεν. Plato also puts it frequently between the article and the noun which it is to strengthen, e. g. *Theætet.* p. 190. B. παντὸς μᾶλλον τό τοι καλὸν αἰσχροὺν ἐστίν, &c. Οὔτοι is used in the same way^q, and it also strengthens the negation in οὔτοι, μήτοι. In all these cases *τοι* follows the word to which it is designed to give emphasis, even γάρ, γέ, δή. It also occurs in

^o τᾶρ' in this and similar passages is a crasis of *τοι ἄρα*.—ED.

^p I do not understand how *τε* can signify 'perhaps' (etwa) as Herm. ad Vig. p. 835. n. 315. & Stallb. ad Phil. p. 145. maintain.

^q Herm. ad Vig. p. 803. 948.

connexion with various particles, e. g. ἤτοι in Homer, *νηπυ*, 'now', as marking the progress of a narrative; in which circumstances it is often used like μέν, e. g. *Il. δ', 22.* ἤτοι Ἀθηναίη ἀκέων ἦν—Ἥρῃ δ' οὐκ ἔχαδε, instead of Ἀθηναίη μὲν οὖν. μέν is sometimes joined with it, *ib. 18.* ἤτοι μὲν οἰκέοιτο πόλιν. Among the Attics it is used instead of the simple ἢ, 'or'. See above, καί τοι 'yet'. See καί. Μέντοι, see μέν. At the beginning of a proposition it is found only in τοιγάρ, τοιγάρτοι, τοιγαροῦν, τοίνυν, 'therefore'^k. With ἄρα, ἄν it forms a crasis, τάρᾱ, τάν.

628. Ὡς means 1) 'that', like ἵνα, to denote a *purpose*, and like ὥστε, a *result*. See §. 518. 520. obs. 5. Of ὥς συνελόντι εἰπείν, see §. 583. Sometimes, as in the case of ἵνα, the word is omitted, the purpose of which is to be expressed, or ὥς expresses the purpose of a whole proposition. *Lysias, p. 137. 28.* ὥς δ' ἀληθῆ λέγω, κάλει μοι τοὺς μάρτυρας, 'that thou mayest see that I speak the truth'. *Comp. Xen. Hist. Gr. 11. 3, 27. 34.* ὥς τί is also used like ἵνα τί, for ὥς τί γένηται, γένοιτο, γέγονεν. *Eur. Or. 756.* ὥς τί δὴ τόδε; *OP.* ὥς νῦν ἰκετεύσω με σῶσαι.

2) 'that', the same as ὅτι, §. 529. 2. Here, too, the words 'say, believe', are sometimes wanting. *Plat. Phædon. p. 108. D.* ὥς μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται *sc.* ἀποδεῖξαι. See Wyttēbach not. p. 296.

3) 'how, as'. a) The tragedians often repeat the preceding word with ὥς, when the speaker from unpleasant recollections does not choose to be more precise. *Eur. Iph. T. 579. Troad. 631.* ὄλωλεν ὥς ὄλωλεν, 'he has perished, no matter how.' See §. 486. obs. 2.

^r Lobeck ad Phryn. p. 342.

The demonstrative οὕτως answers to this ὥς, and both are used in asseverations, ὥς being joined with the thing affirmed. *Il. ν'*, 825. ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν. *b)* ὥς often stands instead of οὕτως at the beginning of propositions, referring to what went before, as in other cases relatives are used for demonstratives in Greek and Latin. *Eur. Hec.* 440. ἀπωλόμην, φίλαι· ὥς τὴν Λάκαιναν—Ἑλένην ἴδοιμι, *sc.* ἀπολομένην. *Comp. Bacch.* 1068. *Plat. Gorg.* p. 499. *B. Œd.* C. 425. *Soph. El.* 65. Of ὥς for ὅτι οὕτως. See §. 480. Obs. 3. *c)* In exclamations. *Eur. Med.* 330. βροτοῖς ἔρωτες ὥς κακὸν μέγα! *Arist. Vesp.* 1266. ὥς σε μακαρίζομεν^s. On this is founded probably the use with optatives, in the sense of the Latin *utinam*, §. 513. 1.^t *d)* in comparisons, e. g. ὥς εἰ, ὥς ἂν εἰ, 'as if', *quasi*. Hence ὥς τάχιστα, *scil.* δυνατὸν ἐστί, 'as quickly as possible,' §. 461. As ὅσος is placed after adjectives which express any kind of superiority, e. g. ὄχλος ὑπερφυῆς ὅσος, §. 445. *c.*, so ὥς is put after the adverbs which correspond with them. *Plat. Phæd.* p. 92. *A.* θαυμαστῶς ὥς ἐπέισθην. *Symp.* p. 167. ὑπερφυνῶς ὥς χαίρω. *Ib.* p. 223 *seq.* ἐμοὶ μὲν γὰρ θαυμαστῶς δοκεῖ, ὦ Ἀγάθων, ὥς ἀνάγκη εἶναι. The resolution is the same as in the case of θαυμαστὸς ὅσος. It should properly be θαυμαστόν ἐστιν, ὥς ἐπέισθην, ὑπερφυνέας ἐστιν, ὥς χαίρω, as *Herod. III.* 113. ἀπόζει τῆς χώρας τῆς Ἀραβίης θεσπέσιον ὥς ἡδύ. *Dem.* p. 17. γέλως ἔσθ' ὥς χρώμεθα τοῖς πράγμασιν. In such phrases as ὥς οἰκτρὸν δῆτα, *Plat. Phæd.* p. 90. *D.* θαυμάσιον seems to be omitted. This ὥς came by usage to be regarded as nothing more than a

^s Heind. ad *Gorg.* p. 101.

^t Herm. ad *Soph. Aj.* 904. denies this use of the particle. *Comp. Matth.* ad *Eur. Hec.* 438.

strengthening particle, like *quam* with positives^u, and hence the idioms *ὥς ἀληθῶς* 'in truth', *ὥς ἀτεχνῶς* 'entirely'. *c*) in limiting propositions, e. g. *ὥς ἐπαικᾶσαι*, §. 543. *ὥς γ' ἐμοί*, *ὥς γέροντι*, §. 389. *Æd. T.* 1118. *ὥς νομὲνς ἀνὴρ*, 'considering that he was a shepherd'. So also *Thucyd.* iv. 84. *ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν*, 'for a Lacedæmonian'. With prepositions following. *Thuc.* v. 43. *Ἀλκιβιάδης—ἔτι τότε ὦν νέος, ὥς ἐν ἄλλῃ πόλει*. 'as would have been thought in another city'. *ὥς ἐκ τῶν δυνατῶν*, *Thuc.* ii. 3. vii. 74. or *ὥς ἐκ τῶν ὑπαρχόντων*, *id.* vii. 76. 'as far as could possibly, under actual circumstances, be done'^x. *Id.* iv. 96. *ὥς διὰ ταχέων*, *sc.* ἐξῆν, 'as it could be done in haste'. *Soph. Æd. C.* 15. *ὥς ἀπ' ὀμμάτων*, 'to judge by the eye' (§. 396. Obs. 2)^y. *ὥς ἐπὶ τὸ πολὺ*, 'for the most part.' Hence it is also used in comparisons: *ἄπiston τὸ πλῆθος λέγεται ἀπολέσθαι, ὥς πρὸς τὸ μέγεθος τῆς πόλεως*, 'in proportion to the size of the city'. *Thuc.* iii. 113. *Plat. Rep.* vi. p. 498. *D.* εἰς μικρόν γ', ἔφη, χρόνον εἰρηκας. Εἰς οὐδὲν μὲν οὖν, ἔφην, ὥς γε πρὸς τὸν ἅπαντα. Here, however, *ὥς* may mean 'that', and *σκοπεῖν* or *συμβάλλειν* be understood. *Comp.* §. 540. So also *Plat. Rep.* v. p. 453. *C.* ὥς μὲν ἐξαίφνης, οὐ πᾶν ῥᾷδιον, *sc.* ἀπολογεῖσθαι. Ὡς ἕκαστοι, especially in *Thucydides*, appears to be an abbreviation of *ὥς ἕκαστοι ἦσαν*, &c. as *Herod.* i. 29. ἀπικνέονται ἐς Σάρδεις πάντες ἐκ τῆς Ἑλλάδος σοφισταί, ὥς ἕκαστος αὐτέων ἀπικνέοιτο, the same as *σοφισταί ὥς ἕκαστοι*. So *Thucyd.* iii. 74, uses *ὥς ἑκάτεροι*. Hence appears to have originated the

^u Brunck ad *Soph. Æd. C.* 15. Heind. ad *Phæd.* p. 152 seq. Ast ad *Plat. Leg.* p. 138.

^x Herm. ad *Aj.* 533.

^y Heind. ad *Plat. Soph.* p. 336.

use of *ὥς* before the participial construction, §. 568. in order to express the having something in the thoughts^z; also in *ὥς τί δὴ θέλων*. *Eur. Iph. T.* 560. *ὥς τί χριζών*^a. *Med.* 677. *ὥς πρὸς τί χρείας*. *Soph. Œd. T.* 1174. *Trach.* 1182. So *Xen. Cyr.* III. 2, 24. *ib.* 25. *Thuc.* I. 48. *Soph. Aj.* 44. *ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τὸδ' ἦν*; *Comp. Trach.* 531. *Thuc.* I. 126. Hence it is used of an intended movement, *ὥς εἰς*, *ὥς ἐπὶ*, *ὥς πρὸς*, in which case the preposition is sometimes left out^b. See §. 578. *extr.* *Ὡς*, especially with *δή*, has the force of *quasi*, with or without a participle. *Plat. Prot. p.* 342. *C. καὶ οἱ μὲν ὧτα κατὰ γυννται* — — *ὥς δὴ τούτοις κρατοῦντας τῶν Ἑλλήνων τοὺς Λακεδαιμονίους*, *putantes scilicet*. (Of the ironical *δή*, see §. 603^c.)

4) 'when', as a particle of past time. In this sense another *ὥς* answers to it in the apodosis, in the epic poets, the events being thus declared to be contemporaneous, e. g. *Il. τ'*, 16. *ὥς εἶδ'*, *ὥς μιν μάλλον ἔδν χόλος*. *Comp. υ'*, 424. *Theocr.* II. 82. *ὥς ἴδον*, *ὥς ἐμάνην*, as *Virg. ut vidi, ut peri*^d. Hence it appears that the second *ὥς* was not taken for *ὧς*, i. e. *οὕτως*.

5) it means the same as *ἐπεὶ*, 'since', but without any apodosis, in which case it is to be translated 'for'. *Plat. Prot.* 335. *D.*^e The proposition, of which *ὥς* as-signs the cause, is often omitted, as in the case of *γάρ*.

^z Herm. ad Soph. Phil. 58.

^a Valck. ad Phœn. 524. Elmsl. ad Med. I. c.

^b Elmsl. ad Soph. Œd. C. 71. ad Eur. Iph. T. 1128.

^c Blomf. gloss. Agam. 1623. Elmsl. Eur. Bacch. 224. Heind. ad Plat. Gorg. §. 54. p. 74. Bornem. ad Xen. Symp. p. 186.

^d Lennep in Coluth. 2. c. 10. Valck. ad Phœn. 1437.

^e Heind. ad Plat. Gorg. §. 81. p. 113. In the passage there quoted, however, p. 481. B. I should prefer rendering *ὧς*, by *ut*.

Soph. Aj. 38. ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πορῶ; ΑΘ. ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι. ‘certainly; for,’ &c. Comp. *Eur. Phœn.* 1678. Hence it is often used by the tragedians to express a strong assurance; in which case, however, we can always conceive some preceding affirmation of which the reason is assigned, e. g. *Soph. Œd. C.* 861. ὥς τοῦτο νῦν πεπράξεται. *Phil.* 812. *Eur. Hec.* 400. ὥς τῇσδ’ ἐκούσα παιδὸς οὐ μεθήσομαι^f.

Of a different nature is ὥς^g, poetical for οὕτως, which the Attics use in prose in two cases: καὶ ὥς, ‘even, or also under these circumstances, though this or that has happened’; and οὐδ’ ὥς. It also occurs alone with reference to an ὥς which has preceded, ‘as’. *Plat. Rep.* vii. p. 530. D. ὥς δέ. *Plat. Prot.* p. 326. D. ἔστιν ὥς means ‘to a certain degree’. See §. 482. obs. 2.

629. With ὥς are compounded ὡσαύτως, ὥστε and ὥσπερ.

ὡσαύτως is found only separate in Homer, ὥς δ’ αὐτως, and so often in other authors^h, ‘just so’, like ὁ αὐτός.

ὥστε ‘so that’, when this points to a consequence not designed; after verbs with a negation it sometimes expresses the consequence without the negation. *Eur. Suppl.* 876. φίλων δὲ χρυσὸν πολλάκις δωρουμένων οὐκ εἰσέδεξάτ’ οἶκον, ὥστε τοὺς τρόπους δούλους παρασχεῖν χρημάτων ζευχθεὶς ὑπο. the consequence of εἰσδέχεσθαι. *Iph. T.* 1336ⁱ. Also, ‘on condition that’. *Thuc.* iii. 34. 75. 114. v. 94. vii. 82. *Soph. Œd. T.* 65. *El.* 1204.

^f Valck. ad *Eur. Phœn.* 727. supplies ἴσθι. Comp. *Elmsl.* ad *Eur. Med.* 596.

^g *Herm. de emend. rat. gr. gramm.* p. 111 seq. writes ὡς.

^h *Heind.* ad *Phædon.* p. 200.

ⁱ *Herm.* ad *Vig.* p. 949. II.

Not unfrequently it stands for the infinitive. §. 531. Obs. 2. 533. Obs. 1. 534. Obs. 3. It often stands at the beginning of a proposition, 'therefore', as the Latin *ut* instead of *itaque*. It commonly takes the infinitive, but often also the indicative, and in the sense of 'therefore,' also the imperative. *Soph. El.* 1176. ὥστε μὴ λίαν στένε^k. In Homer it is also found instead of the simple ὥς. ὥστε κρήνη μελάνυδρος. and for 'since', *Il. γ.* 380. also in the tragedians: *Soph. Trach.* 112. 699. 703. In the same sense with a participle it is probably exclusively Ionic: for in *Thuc.* vii. 24. we should read ἄτε, and *Arist. Eccl.* 783. ὥς τί^l. Used for ἵνα it is rare, as *Herod.* iii. 36. ὥστε — — δῶρα λάμπονται. *Æd. C.* 45. it would probably be more correctly rendered with Hermann, *quare* or *itaque*.

ὥσπερ, 'as', a particle of comparison, and therefore used after ὁ αὐτός, ὅμοιος, καὶ τοῦτο, and ὥδε. *Soph. Æd. T.* 276. Instead of this, ὥσπερ εἰ is sometimes used, of which and ὥσπερ ἂν εἰ, see §. 523. 2. of ὥσπερ with a participle, §. 569. 7. In an answer it corresponds to a question with πῶς; *Xen. Mem. S.* iii. 10, 11. "Ὡσπερ καὶ ἀρμόττοντα. and also as an explanation, *ibid.* iv. 5, 9. where ὅτι might also have been used. *Plat. Rep.* i. p. 341. *E.* πῶς τοῦτο ἐρωτᾷς; "Ὡσπερ, ἔφην ἐγώ, εἰ με ἔροις, 'if for example you should ask me'. *Plat. Prot.* p. 351. "Ὡσπερ unites not only similar, but also opposite things. *Soph. El.* 993 seq. ἐσώζετ' ἂν τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται. *Plat. Prot.* p. 348. *E.* *Xen. Mem.* iv. 4, 21. "Ὡσπερ is also found in the affirmative

^k I have not yet been able to satisfy myself whether any and what difference exists between the construction of ὥστε with an infinitive and an indicative. Hermann ad Vig. p. 852. n. 352. b. seems to suppose an anacoluthon when ὥστε is joined with an indicative.

^l Lobeck. ad Phryn. p. 427. is of a different opinion.

clause. *Herod.* ix. 27. ἡμῖν δὲ εἰ μὴδὲν ἄλλο ἀποδεδεγμένον, ὥσπερ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, ἀλλὰ &c. In this opposition οὐχ ὥσπερ is very common. *Plat. Gorg.* p. 522. A.^m It also serves to declare something to be real which had been only assumed before. *Herod.* v. 53. εἰ δ' ὀρθῶς μεμέτρηται ἡ ὁδὸς ἡ βασιλική τοῖσι παρασάγγησι δύναται ὁ παρασάγγης τριήκοντα στάδια, ὥσπερ οὐτός γε δύναται ταῦτα. *Plat. Prot.* p. 348. D.

ὥσπερ also means 'as it were, to a certain degree'. *Plat. Phæd.* p. 88. D. ὁ λόγος οὗτος—ὥσπερ ὑπέμνησέ με ῥηθεὶς, ὅτι &c. So it is sometimes added to εἰκέναι, δοκεῖν. *Plat. Apol. S.* p. 27. A. εἶκε γὰρ ὥσπερ αἶνιγμα ξυντιθέντιⁿ. Instead of this ὥσπερ εἰ is sometimes used.

^m Of this use of οὐχ ὥσπερ, see Heind. ad *Gorg.* l. c. p. 259. ad *Prot.* p. 574.

ⁿ Wytttenb. ad *Plat. Phædon.* p. 164.

III. INDEX

OF AUTHORS EXPLAINED OR QUOTED IN THE SECOND PART OF THIS GRAMMAR.

* * In the following Index, which was compiled by Mr. WALKER, Fellow of Trinity College, Cambridge, the larger numerals refer to the Author quoted; the smaller to the *section* of the Grammar which contains the quotation.

- Ælian. Var. Hist. X. 16, 301 *a*, obs.
 Æschines in Ctesiph. p. 383, 509 *d*, obs.
 403, 624. 405, 617 *c*. 436, 624, 4.
 473, 266. 504, 411, 4. 510, 468.
 518, 608, 4. 537, 413 obs. 5. 587,
 ib. obs. 4. 608, 347 obs. 1. 618, 407,
 3. *περί παραπρεσβείας* 270, 347 obs.
 1. in Tim. 39, 277. 44, 609.
 Æschines Socraticus Dial. II. p. 9, 324
 obs. III. 3, 281, 2. Axiochus 5, 328.
 6, 332. 7, 351, 376. 8, 521 obs. 1.
 9, 324 obs. 12, 376. 13, 333 *d*.
 15, 336, 403, 4. 22, 376 obs. 3.
 Eryxias 1, 461 obs.
 Æschylus Agam. 79, 267, 1. 81, 433
 obs. 2. 103, 416. 120, 434, 1 *a*.
 181, 274. 190, 418, 2. 202, 429, 1.
 233, 432, 4. 276, 451. 281, 548, 5.
 288, 378, 4. 469, 535 *c*. 500, 295.
 518, 359. 535, 291, 625. 550, 533
 obs. 3, 2. 582, 345 *a*. 588, 301, 434,
 2 *a*. 594, 550 obs. 4. 595, 541 obs.
 1. 603, 372 *d*, obs. 1. 606, 301 *b*.
 611, 461. 615, 529, 3. 675, 429, 4.
 695, 340. 823, 433 obs. 2. 835,
 415. 843, 418, 2. 857, 385, 9. 953,
 431. 514, 5 obs. 1098, 324 obs.
 416. 1160, 388. 1167, 322. 1178,
 608. 1182, 542 obs. 4 *a*. 1284,
 549, 7. 1300, 542 obs. 2. 1308,
 489 II. 1333, ib. 1378, 569, 2.
 1647, 372 *d*, obs. 1. Chæph. 33,
 402 obs. 51, 403 *b*. 408, 555 obs.
 3. 543, 402 obs. 730, 518. 923,
 626. 1025, 429, 1. Eumen. 84, 430,
 6. 434, 330. 797, 516, 2. 835, 541
 obs. 4. *c*. Pers. 114, 348. 197, 496,
 5. 214, 337. 303, 415. 448, 521
 obs. 1. 466, 496, 5. 716, 543. 728,
 348. 839, 384. 924, 348. 1024,
 496, 5. 1052, ib. Prom. 3, 326
 obs. 2. 10, 520 obs. 3. 12, 388. 40,
 340. 62, 530, 2. 67, 292. 86, 419,
 4. 171, 420. 235, 539. 246, 534 *b*.
 248, 264, 4. 533 obs. 3, 4. 550
 obs. 3. 251, 469. 260, 609. 342,
 384. 370, 417. 402, 559 *a*. 462,
 518. 507, 406, 4. 509, 331 *b*, note.
 513, 565, 1. 588, 345 *a*. 627, 264,
 3. 631, 345 *a*. 659, 430, 6. 711,
 544. 713, 511, 5. 720, 378, 1. 753,
 520 obs. 5. 874, 332. 908, 375, 3.
 912, 416. 915, 480 *c*, obs. 3. 926,
 415, 608. 930, 336. 945, 407, 3.
 948, 338 *a*. 974, 342 *b*. 1099,
 430, 6. Sept. c. Theb. 40, 557. 77,

- 430, 6. 256, 492 *b*. 418, 387. 433, 626. 500, 417 obs. 2. 563, 617, 4. 675, 458. 693, 402 obs. 700, 363 obs. 711, 624. Suppl. 255, 545. 310, 442, 1. 468, 324. 533, 430, 5. 540, 459, 1. 667, 330. 849, 315, 1.
- Alexis ap. Athen. X. p. 71. ed. Schweigh. 508 *c*.
- Anacreon IX. 3, 362. ap. Athen. I. p. 12 *A*. 323.
- Andocides p. 71, ed. Reisk. 351.
- Antipater Thessalus Epigr. XXXV. 545.
- Antiphanes ap. Stob. p. 608, 366.
- Antiphon. 347 obs. 1. 783, 331 *c*. ap. Suid. v. *Θειόδοτου* 459, 2.
- Apollonius Rhodius I. 17, 520 obs. 3. 123, 326 obs. 2. 1253, 417. II. 65, 302, 2. 92, 382, 3. 406, 424, 3 *a*. 477, 326 obs. 2. III. 91, 464. 273, 417. 1079, 424, 3 *a*. IV. 25, 376.
- Aratus Diosem. 291, 300 obs.
- Archilochus ap. Brunck. Anal. T. I. p. 45, XXX. 487, 1.
- Archytas ap. Gale p. 674, 288 *f*. 676, ib. 677, 337.
- Aristophanes Acharn. 93, 466, 1. 200, 410 *b*, obs. 2. 350, 442, 1. 593, 410 *b*. 697, 405, 8 *b*. 703, 473 obs. 1. 711, 377 obs. 1. 852, 362. 865, 502. 991, 375, 2. 1078, 456. Av. 5, 542 obs. 4 *c*. 13, 596 *d*. 241, 557. 274, 427, 4 *a*. 418, 338 *b*. 420, 384. 501, 394 *c*. 641, 300. 644, ib. 676, 397 obs. 698, 488, 1. 812, 392 *b*. 823, 464. 967, 541 obs. 1, note. 970, 360, 2. 1002, 581 *b*. 1039, 488, 2. 1046, 346. 1069, 599 *c*. 1186, 511, 1. 1191, ibid. 1220, ibid. 1269, 427, 3. 1350, 500. 1421, 328. 1498, 357. 1522, 394 *a*. 1710, 534 *b*. Eccl. 26, 552, 2. 161, 417. 162, 524, 1. 193, 267, 1 *a*. 401, 563. 465, 473 obs. 1. 486, 520 obs. 4. 517, 421. 524, 362. 576, 535 *a*. 783, 629. 916, 610. 1102, ib. 1118, 570. 1141, 552, 4.
- Eq. 212, 407, 6. 235, 605. 367, 346. 437, 362. 611, 611. 792, 413 obs. 4. 1148, 500. 1369, 498. Lys. 3. 592 *a*. 13, 564. 74, 536. 272, 377 obs. 2. 280, 378, 5. 317, 545. 438, 557. 450, 447, 2. 480, 426, 3 obs. 2. 530, 515, 4. 596, 365. 616, 362. 630, 585 *b*. 1121, 365. 1159, 444, 4. 1260, 302, 2. 1277, 387, 2. Nub. 2, 430, 6. 21, 342 *b*. 24, 422. 60, 624, 4. 99, 557 obs. 138, 318. 153, 348. 154, 599, 4. 162, 328. 186, 596 *c*. 214, 470. 226, 376 obs. 2. 230, 610, 3. 241, 422. 245, 419, 3. 255, 586 *c*. 348, 475. 360, 381. 509, 567. 520, 513 obs. 4. 527, 421. 591, 346. 698, 588 *c*, *δ*. 750, 445 *c*. 776, 488, 2. 867, 324 obs. 916, 317. 925, 384. 992, 379. 1116, 574. 1147, 410 *b*, obs. 1. 1172, 534 *b*. 1241, 419, 3. 1333, 541 obs. 1. 1384, 552, 3 *a*. 1400, 376 obs. 2. 1476, 348. Pac. 30, 356. 57, 383, 6 obs. 2. 71, 316. 135, 623, 2. 180, 362, 394 *b*, obs. 183, 459, 1. 207, 623. 529 *sqq.* 362. 672, 461. 693, 264, 4. 696, ib. Plut. 29, 627. 33, 431, 1. 42, 367. 75, 300. 162, 288. 183, 624 *a*. 226, 359 obs. 1. 241, 533 obs. 3, 1. 256, 556, 8. 268, 430, 5. 284, 514, 1, 2. 315, 366. 328, 417 obs. 2. 435, 596 *d*. 445, 461. 473, 548, 5. 488, 511, 5. 490, 353, 3. 442, 1. 558, 454. 605, 505, II. obs. 726, 487, 5. 736, 543. 771, 407, 1. 785, 301 *a*, obs. 826, 355. 867, ib. 912, 409 *a*. 963, 547, 2. 1027, 498. 1085, 443, 1. 1100, 627. 1127, 348. 1133, 552, 3 *b*. 1144, 359 obs. 2. 1198, 515, 2. Ran. 18, 405, 7. 68, 542 obs. 2. 174, 331 *c*, obs. 198, 382, 4 obs. 488, 1. 552, 487, 3. 554, ib. 580, 496, 5. 649, 386, 2 obs. 765, 317. 790, 331 *c*, obs. 1132, 515, 4. 1374, 281, 2. 1479, 511, 2. Thesm. 21,

- 304, 38, 550 obs. 4. 177, 481 obs. 2.
203, 623. 469, 361, 513 obs. 4.
603, 487, 3. 733, 263 obs. 748,
605. 754, 625. 790, 533 obs. 3, 1.
1055, 393. Vesp. 11, 394 a. 58,
302, 1. 100 sq. 538, 1. 168, 461.
210, 450 obs. 1. 334, 413 obs. 1.
365, 461. 434, 365. 516, 407, 1.
605, 478 b. 613, 331 c, obs. 730,
513 obs. 3. 789, 557 obs. 862, 393.
917, 360, 2 obs. 942, 599 d. 970,
445 b. 972, 360, 2. 1058, 362.
1266, 628 c. 1301, 271, 2. 1428,
316. 1429, 324.
- Aristoteles Ethic. I. 6, 267, 1. IX.
3, p. 155 D, 459, 2 obs. X. 8,
p. 183 E, 296. Poëtic. I, 502. 2,
1, 270 b, 449. 7, 11, 617 c. Polit.
I. 7, 324 obs. III. p. 473 E, 396.
14, p. 475 D, 377 obs. 1. IV. 3, fin.
308. VII. p. 589 C, 439.
- Arrianus Diss. II. 18, 513 obs. 3. de
Exp. Alex. VII. 1, 479 obs. 2.
- Athenæus XIII. p. 566 E, 362.
- Bacchylides Frag. ap. Brunck. Anal.
I. 7, 324 obs. IX. 326. ib. p. 151,
IX. 330.
- Callimachus Epigr. XVIII. 513 obs. 4.
Frag. VII. 513. CXLII. 331 c, obs.
- Callinus El. 14, 503, 4. 19, 341. 21,
ib. extr. 453 obs.
- Cebes. c. 10, 272 obs. p. 229, 521
obs. 1 note.
- Comicus ap. Stob. p. 501, 4, 385, 10.
- Cratinus ap. Suid. v. τὸ παρὸν εὖ
ῥηθῆαι 459, 2 obs.
- Crinagoras Epigr. XX. 545.
- Demosthenes Op. p. 13, 11, 403 c. 15,
5, 36, 5. 18, 4, 266. 13, 355, 368.
23, 16, 473 obs. 1. 30, 15, 408. 24,
598 b. 31, 10, 577. 46, 19, 499.
57, 24, 355. 66, 5, 278. 70, 11,
535 d, obs. 72, 10, 617, 2. 199,
535 d. 226, 327 obs. 2. 229, 19,
588 c, β. 309, 9, 584. 411, 399 c.
576, 16, 501. 637, 5, 586 γ. 701,
7, 617 c. 966, 588 c, β. 1065, 25,
364. 1086, 21, 479 obs. 1098,
412, 5 obs. 1229, 11, 347 obs. 4.
1371, 329. 1456, 9, 371. In An-
drot. p. 613, 9, 287. 616, 19, 412,
5. 617, 15, 382, 3. In Aphob.
p. 853, 18, 347 obs. 1. 855, 385, 10.
In Aristocr. p. 632, 10, 347 obs. 1.
680, 25, 509 c. 690, 14, 364. 893,
extr. 279. In Conon. p. 1266, 28,
420. Pro Coron. init. 597 p. 231, 4,
481 obs. 1. 16, 296. 21, 281, 1.
229, 20, 599, 4. 235, 509 c. 241,
306. 242, 12, 376. 248, 288, f. 255,
4, 279. 268, 9 sqq. 569. 270, 21,
625. 288, 7, 608. 295, 8, 610. 296,
4, 373 obs. 308, 1, 521 obs. 1. 4,
286. 320, 385, 10. 322, 26, 599, 4.
Epist. p. 1473, 12, 289. In Eubul.
p. 1311, 17, 364. De Hal. p. 80, 20,
415. In Lept. p. 7, 353, 3. 460,
1, 382, 3. 462, 16, 474 a. 474, 25,
288 b. In Macart. init. 296. p. 1070,
1, 380. 1072, 14, 567. In Mid.
p. 515, 10, 473. 517, 27, 347 obs.
1. 548, 20, 346. 549, 24, 394 a,
obs. 1. 552, 346. 554, 4, ib. 576,
15, 496, 9. 18, 499. 23, 500. 583,
23, 394 a. In Near. p. 1347, 2,
346. 17, 296. Olynth. p. 9, 13, 326
obs. 2. 10, 18, 626. 13, 489, 11.
I. p. 17, 602, I. init. 624. 21, 22,
462. 23, 479 obs. 2. 23, 7, 445 b.
24, 21, 610. 26, 27, 371. 29, 21,
424, 3 d. In Pantæn. p. 982, 3,
371. πρὸς παρατρ. p. 383, 5, 437.
431, 351 obs. Philipp. I. p. 43, 14,
588 c, ε. 44, 2, 501. 55, 563. II.
p. 68, 342 b. 68, 2, 581 a. 70, 19,
403 c, obs. 1. 73, 9, 325 obs. In
Phæn. p. 1040, 25, 288 a. In
Phorm. p. 958, 13, 493 d. In Ti-
mocr. p. 732, 17, 346. 747, 10, 611.
755, 11, 347 obs. 4. In Zenoth.
p. 889, 494, 2.
- Dinarchus adv. Demosth. p. 29, ed.
Reisk. 399 d, obs. 1.
- Diodorus Siculus IV. 59, 328.

Diphilus ap. Athen. VII. p. 292 D.
301 *b*, obs.
Epicharmus Frag. ap. Athen. VII. p.
288 B, 399 *d*. ib. p. 306 *A*, ib. ap.
Xen. Mem. Socr. II. 1, 20, 342 *b*.
Epictetus Enchir. init. 352, 1.
Epigr. ap. Brunck. Anal. T. I. p. 140,
417 obs. 2. T. III. p. 180, CLV.
302, 2. p. 250, 399 *d*.
Evenus ib. T. I. p. 165, VII. 479
obs. 2.
Euripides Alc. v. 9, 319. v. 11, 533
obs. 3, 3. 541 obs. 1, note. 24, 470.
48, 599, 4. 53, 482 obs. 2. 58,
590 *a*. 64, 604. 67, 587 *c*. 68,
596 *c*. 72, 625. 76, 371. 77, 527
obs. 3. 134, 470. 152, 548, 5. 179,
599, 4. 196, 609. 230, 448 *b*. 281,
465, 3. 323, 578. 358, 543. 378,
374. 400, 348. 424, 541 obs. 1.
486, 337. 501, 338 *b*. 473. 529,
605. 653, 370 *a*. 669, 477 *c*. 673,
553, 3 *b*. 690, 471, 6. 701, 582 *a*.
702, 542 obs. 4 *a*. 710, 543. 753,
348. 770, 326. 1046, 342 *b*. 1066,
325. Andr. 44, 526. 50, 437, 1.
80, 448 *b*. 81, 606. 110, 425. 147,
418, 2. 177, 477 *b*. 185, 539. 205,
617, 2. 235, 285, 2. 274, 331.
325, 380. 335, 510, 7. 339, 533
obs. 3, 4. 361, 320, 3. 441, 592 *β*.
465, 599 *d*. 568, 609. 646, 410 *b*,
obs. 1. 651, 468. 700, 437 obs. 1.
711, 366. 803, 398. 815, 548, 3.
862, 440, 7. 985, 425. 1028, 343
obs. 2. 1060, 313. 1065, 602. 1080,
437 obs. 1. 1100, 337. 1107, 393.
1126, 590 *a*, *δ*, note. 1232, 470.
Bacch. 18, 329. 388, 430, 5. 503,
376 obs. 2. 717, 324 obs. 789, 549,
7. 912, 427, 4 *a*. 1307, 393. 1339,
302, 2. Cyclops. 206, 299. 240,
557 obs. 391, 417. 442, 547, 1.
El. 123, 349 obs. 132, 381 obs. 3.
379, 414, 3. 386, 329. 1023, 436,
2. Hec. 10, 518. 13, 477 *d*. 21,
435. 27, 518, twice. 44, 405, 8 *a*.

72, 583 *a*. 112, 548, 6 obs. 114,
422. 163, 305. 194, 442, 1. 225,
591 *δ*. 229, 511, 4. 239, 322. 282,
333 *δ*. 360, 542 obs. 4 *b*. 363, 475.
364, 274. 377, 458. 383, 375. 400,
628, 5. 402, 365. 403, 292. 409,
477 *c*. 412, 465, 2. 440, 628 *b*.
487, 599 *d*. 508, 594, 2. 515, 436,
3 *a*. 518, 282. 531, 417. 536, 612.
550, 493 *d*. 556, 551 obs. 626,
597. 639, 585 *β*. 659, 436, 2. 661,
348. 664, 392 *g*. 1. 676, 626. 685,
351 obs. 693, 363 obs. 718, 430,
6. 746, 350. 754, 606. 762, 533
obs. 2. 788, 438. 830, 513. 851,
482 obs. 2. 858, 354, 5. 860, 533
obs. 3, 3. 882, 544. 911, 331 *d*,
496, 5. 964, 561 *a*. 970, 419, 4.
1013, 559 *b*. 1062, 417. 1097, 448
b. 1146, 329. 1149, 299. 1158,
432, 4. 1187, 331 *b*. 1230, 443, 1.
1275, 357. 1284, 624. Helena
271, 325 obs. 290, 440, 7. 385,
343 obs. 2. 554, 427, 4 *a*. 985,
442, 4. 1068, 510, 7. 1145, 417.
1617, 288, twice. 1650, 367. He-
racl. 185, 315, 10. 214, 315. 298,
392 *i*, *a*. 450 obs. 2. 353, 549, 7.
452, 511, 4. 576, 414, 3. Herc.
fur. 28, 338 *b*. 197, 533 obs. 3, 3.
360, 330. 519, 344 obs. 1. 584, 406,
4. 599, 624 obs. 2. 677, 577. 794,
511, 5. 1012, 331 *b*, note. 1106, 609.
1111, 515, 2. 1173, 332, 419, 4.
1217, 427, 4 *a*. 1238, 550 obs. 4.
1295, 437. 1352, 393. Hipp. 7 *sqg*.
551. 11, 292. 431. 27, 496, 8. 104,
326-obs. 2. 189, 392 *g*, 3. 277,
602. 304, 609. 431, 399 *d*, 467,
2 *d*. 462, 315. 476, 524, 1. 645,
520 obs. 5. 657, 550 obs. 1. 927,
412, 8. 1009, 370 *a*. 1119 *sq*. 436,
3 *b*. 1124, 532. 1311, 519. 1327,
531 obs. 2. 1355, 408. 1467, 331 *b*.
1468, 329. Ion. 75, 544 note. 83,
417. 243, 586 *γ*. 269, 414, 2 *b*.
311, 425. 353, 390 *c*. 371, 386, 5.

448, 326 obs. 2. 554, 471, 9. 566, 607. 581, 578. 593, 329. 606, 437 obs. 1. 654, 391 *c*, 478. 758, 515, 2. 946, 561 *a*. 983, 568, 3. 1082, 632, III. 1093, 408. 1146, 302, 2. 1271, 357. 1280, 430, 6. 1281, 469. 1282, 417 obs. 2. 1287, 415. 1288, 363. 1303, 385, 10. 1313, 401 obs. 2. 1337, 385, 9. 1349, 268 obs. 1377, 511, 5. 1404, 549, 8. 1408, 294, 2 obs. 1486, 393. 1564, 533 obs. 2. Iph. Aul. 6, 470. 16, 515, 1 obs. 28, 373. 33, 285, 2. 122, 268 obs. 203, 626. 275, 534 *b*. 305, 265. 310, 514, 3. 334, 437. 336, 377 obs. 1. 367, 603. 371, 437 obs. 1. 394, 477 *b*. 407, 375. 452, 542 obs. 2. 510, 506, 1. 523, 517. 607, 544. 659, 559 *b*. 661, 533 obs. 3, 3. 666. 513 obs. 2. 679, 535 *b*. 759, 579, 1. 796, 412, 5. 828, 436, 3 *a*. 907, 480 *c*, obs. 1. 929, 482 obs. 2. 943, 478 *a*. 973, 494, 2. 974, 577. 988, 317. 1000, 580, 1 *e*. 1005, 550 obs. 3. 1042, 592 β . 1184, 586 γ . 1220, 514, 5 obs. 1226, 433 obs. 3. 1279, 493 *d*. 1284, 392 *i*, β , obs. 1287, 348. 1303, 513 obs. 3. 1305, 311, 535 *a*. 1351, 291. 1360, 535 *d*. 1367, 335. 1381, 345. 1404, 532. 1418, 435. 1480, 570. 1487, 470. 1512, 550 obs. 4. 1589, 394 *c*. 1591, 599 *b*. 1603, 464. 1614, 363. Iph. Taur. 20, 522. 68, 535 *a*. 358, 520 obs. 5. 386, 599 *b*. 453, 296. 494, 577. 560, 628 *c*. 579, 628. 595, 609. 610, 481 obs. 2. 624, 578. 694, 564. 697, 282. 703, 609. 844, 436, 2. 901, 599 *d*. 939, 550 obs. 4. 994, 425. 1014, 308. 1122, 381 obs. 3. 1211, 511, 4. 1216, 356. 1217, 481, 519. 1310, 359 obs. 1. 1361, 288 *a*. 1378, 609. 1489, 609. Med. init. 513 obs. 3. 12, 382, 5 obs. 23, 363. 30, 617. 73, 549, 7. 83, 548, 5. 98, 616, 3.

106, 496, 4. 125, 534 *a*. 179, 267, 1. 269 *sq*. 492 *c*. 273, 506, 1. 286, 316. 297, 414, 3. 320, 534 *b*. 325, 465, 3. 330, 628 *c*. 351, 547, 1. 388, 603. 474, 609. 495, 547, 2. 513, 329. 538, 625. 565, 385, 9. 548, 548, 5. 612, 305. 629, 382, 4. 671, 317. 673, 449. 677, 628 *c*. 684, 416. 691, 324 obs. 712, 513 obs. 4. 719, 610. 734, 367. 735, 322. 756, 363 obs. 757, 626. 800, 375. 810 *sq*. 535 *d*. obs. 868, 548, 4. 884, 551. 912, 438. 942, 359. 943, 370 *a*. 946, 599, 4. 963, 342 *b*. 975, 616. 1004, 386, 5. 1011, 496, 3. 1067, 605. 1090, 437. 1140, 413 obs. 5. 1159, 394 *b*. obs. 1170, 553, 3. 1182, 394 *a*. 1365, 609. Or. 8, 622, 6. 63, 474. 86, 298. 123, 313. 219, 348. 234, 333 *d*. 257, 533 obs. 3, 3. 308, 294, 2 obs. 350, 290 *b*. 374, 470. 388, 329. 390, 547, 2. 412, 265. 426, 349. 427, 345. 435, 604. 455, 403, *b*. 470, 430, 6. 491, 349 obs. 541, 382, 3. 545, 433 obs. 3. 548, 454. 550, 556, 5. 608, 534 *c*, obs. 610, 375, 3. 611, 480 *c*. 630, 482 obs. 2. 658, 384. 663, 350. 676, 363 obs. 698, 503, 3. 709, 437 obs. 1. 736, 549, 7. 746, 447 *b*. 756, 628. 759, 447, 3 *a*. 761, 296. 802, 433 obs. 2. 844, 443, 2. 861, 418, 2. 879, 593 *b*. 892-904, 477 *a*. 896, 532. 905, 386, 2. 908, 434, 2 *b*. 925, 553, 3 *c*. 949, 351 obs. 1018, 401 obs. 2, 415. 1037, 308. 1045, 406, 4. 1050, 431. 1070, 602. 1076, 316. 1103, 426, 1. 1151, 532 obs. 2. 1245, 438. 1280, 425. 1338, 282. 1406, 474 *b*. 1429, 393. 1479, 535 *d*. 1598, 426, 1. 1623, 382, 5 obs. 1678, 552, 1. 1687 *sq*. 506, 1. Phœn. 4, 405, 8 *a*. 12, 435. 17, 392 *g*, 3. 21, 496, 5. 25, 535 *a*. 30, 466, 2 obs. 40, 382, 3. 56, 430,

6. 64, 590 *a*, δ , note. 65, 415. 69. 300. 70, 519. 91, 520 obs. 4. 96, 626. 110, 518, 3 *a*. 213, 520 obs. 5. 216, 322. 230, 535 *c*. 233, 496, 2. 275, 267, 1. 290, 562, 1. 291, 595, 4. 334, 317. 372, 318. 384, 348. 402, 548, 5. 414, 284, 437 obs. 1. 428, 319. 454, 377 obs. 2. 459, 549, 8. 488, 535 *d*. 507, 465, 4. 512, 534 *b*. 514, 566, 4. 534, 589 *a*. 541, 328. 465, 2. 560, 603. 562, 611. 579, 481 obs. 2. 600, 338 *b*. 609, 429, 4. 541 obs. 1, note. 677, 403 *c*, obs. 2. 718, 264, 4. 724, 447, 3 *a*. 516 *b*, note. 729, 496, 3. 731, 372. 733, 307 *b*. 739, 532. 740, 515, 2. 755, 445 *a*. 770, 316. 814, 333 *c*. 819 *sq.* 431. 829, 431. 838, 592 β . 849, 591 α . 892, 567. 939, 607. 948, 396, 574. 1028, 331 *b*. 1061, 391 *d*. 1113, 352, 2. 1191 *sq.* 542 obs. 3. 1231, 558. 1234, 432, 4. 1238, 596 *c*. 1263, 301 *b*. 1345, 582 *a*. 1361, 547, 1. 1372, 433 obs. 2. 1376, 448 *b*. 1380, 578. 1450, 417. 1475, 569, 2. 1500, 442, 4. 1506, 429, 1. 1510, 400 *g*. 1532, 583 *b*. 1563, 392 *g*, 1. 1632, 613. 1681, 613. 1697, 345. 1708, 606. 1747, 549. 8. 1757, 313. Rhes. 56, 433 obs. 3. 113, 363 obs. 129, 374. 390, 551. 413, 358. 432, 533 obs. 3, 3. 444, 424, 3 *c*. 531, 331 *c*, obs. 539, 490. 625, 324 obs. 627, 416. 687 *sqq.* 511, 1. 758, 550 obs. 4. 821, 437 obs. 1. Suppl. 12, 434, 1 *a*. 15, 387. 71, 398. 78, 284. 110, 274. 146, 303. 159, 377 obs. 1. 164, 577. 173, 429, 1. 194, 580, 1 *c*. 201 *sqq.* 518. 227, 503, 3. 231, 556, 2. 242, 330. 247, 555 obs. 1. 252, 510, 7. 323, 393. 404, 392 i, β obs. 420, 457, 3. 421, 450 obs. 1. 469, 533 obs. 3, 1. 499, 378, 1. 648, 394 obs. 1. 652, 504, 1. 768, 602. 843, 370 *b*. 863, 428, 1. 876, 629. 929, 400 *f*. 1038, 375, 3. 1048, 470. 1055, 296. 1069, 586 γ . 1080, 359 obs. 1. 1092, 549 obs. 1. 1151, 521 obs. 1. Troad. 27, 285, 2. 42, 413 obs. 5. 53, 503, 3. 70, 548, 6 obs. 634. 74, 305. 85, 520. obs. 3. 101, 549, 7. 138, 427, 3. 178, 517. 204, 382, 4 obs. note. 212, 610. 315, 586 γ . 318, 559 *b*. 355, 267, 1. 343 obs. 2. 379, 420. 380, 527. 393, 377 obs. 1. 401, 508 *b*. 402, 608. 415, 437 obs. 1. 420, 429, 1. 429, 431. 460, 553, 3 *c*. 481, 609. 495, 574. 527, 596 *c*. 615, 494, 2. 628, 419, 5. 631, 628. 668, 472, 11. 713, 503, 3. 727, 544. 756, 415. 798, 542 obs. 4 *a*. 888, 366. 977, 548, 5. 1121, 436, 2. Frag. ap. Æschin. contra Tim. p. 254, 298. ap. Plat. Gorg. p. 83, 460. Frag. inc. CLI. 1, 2, 406, 4.
- Hermesianax ap. Athen. XIII. p. 598 *A*. 328.
- Hermippus ap. Athen. I. p. 29 *E* 362.
- Herodotus I. init. 273. 14, 322. 15, 337. 23, 272 obs. 334, 473. 24, 394 *c*. 442, 2. 537. 603, 1. 633, VII. 617. 27, 430, 6. 457, 3. 496, 6. 559 *b*. 29, 519. 521. 527 obs. 1. 608. 628. 30, 315, 1, twice. 377 obs. 1. 633, VII. 31, 363. 424, 2. 458. 480 *c*, obs. 3. 492 *c*. 501. 32, 296. 322. 341. 411, 3. 523, 1, obs. 524, 3. 535 *d*. 544. 552, 1. 33, 480 *c*, obs. 1. 34, 392 *h*. 35, 379, 620. 36, 325. 332. 38, 591 α . 39, 296. 510, 6. 602. 625. 41, 561 *b*. 42, 556, 8. 43, 368. 622. 44, 552, 2. 47, 327 obs. 2. 51, 633, IV. 57, 559 *a*. 59, 603. 60, 585 β . 61, 541 obs. 1. 543. 62, 271, 1. 450 obs. 1. 68, 413 obs. 5. 611. 70. extr. 514, 1st. 2. 79, 573. 82, 429, 1. 534 *c*, obs. 555 obs. 1. 84, 405, 7. 85, 633, VII. 86, 264, 4 obs. 87, 395. 403 *b*. 479 obs. 1. 88, 553, 3 *c*, obs. 4. 90, 345. 91, 443, 1. 93, 365. 94,

413 obs. 4. 537. 97, 269, 2. 107, 273. 317. 109, 487, 8. 120, 570. 122, 438. 559 *c.* 124, 615. 126, 340. 129, 555 obs. 2. 617. 137, 409 *b.* 141, 316. 143, 461. 147, 471, 7. 153, 567. 155, 617. 156, 316. 158, 533 obs. 3, 3. 163, 413 obs. 1. 425. 507, 3. 164, 507, 3, twice. 169, 580, 1 *c.* 171, 421. 461. 173, 288 *b.* 503, 4. 175, 424, 3 *b.* 181, 331 *c.* obs. 390 *b.* 424, 3 *a.* 487, 5. 187, 494, 2. 508 *b.* 602. 608. 193, 460. 461. 194, 556, 7. 196, 317. 369. 550 obs. 3. 199, 516, 1 *b.* 203, 460. 205, 431. 206, 417. 210, 541 obs. 1, note. 211, 337. 214, 384. II. 1, 413 obs. 5. 569, 2. 2, 424, 3 *a.* 3, 374. 11, 390 *b.* 611. 13, 525, 7 *b.* 14, 361. 15, 490. 16, 304. 331 *c.* obs. 485. 17, 306. 390 *g.* 1. 18, 451. 20, 541 obs. 1, note. 22, 565, 1 obs. 25, 452. 543. 27, 430, 6. 35, 451. 455 obs. 1 *a.* 584. 591 *γ.* 36, 430, 6. 37, 456. 41, 427, 4 *b.* 514, 1st. 2. 516, 1 obs. 43, 463. 44, 273. 45, 592 *β.* 46, 457, 3. 47, 294. 400 *f.* 49, 324. 50, 514, 5 obs. 622. 52, 525, 7 *b.* 61, 611. 62, 393. 65, 481 obs. 2. 67, 386, 3. 72, 371. 386, 3. 74, 322 obs. 76, 461. 79, 535 *d.* 85, 527 obs. 2. *id.* extr. 592 *α.* 96, 375, 2. 98, 622. 102, 328. 103, 464. 106, 426, 2, *ibid.* 3 obs. 1. 474 *c.* 111, 423, 4. 115, 378, 3. 119, 296. 363. 121, 383, 6 obs. 2. 407, 1. 622. 121, 4, 514, 1st. 2. 124, 390 *c.* 467, 2 *b.* 127, 593 *c.* 129, 588 *a.* 130, 579, 1. 132, 419, 5. 441, 2 *a.* 133 extr. 562, 1. 134, 397 *a.* obs. 453. 145, 390 *c.* 150, 596 *a.* 172, 357. 176, 594, 1. III. 1, 411, 4. 5, 433 obs. 4. 8, 289. 14, 394 *c.* 448 *b.* 16, 384. 22, 411, 3. 598. 23, 514, 1st. 2. 25, 444, 5, 607. 33, 423, 4. 34, 383, 5. 36, 437. 594, 2. 629. 37, 386, 5. 394 *a.* obs. 2. 38, 394 *a.* obs. 2.

39, 289. 594, 1. 44, 531 obs. 2. 45, 400 *f.* 48, 386, 1. 51, 599, 608. 52, 316. 61, 443, 1. 507, 3. 62, 443, 1. 64, 468. 65, 456. 68, 289. 72, 548, 5. 75, 500. 76, 271, 2. 80, 437. 81, 478 *a.* 109, 322 obs. 443, 1. 464. 113, 628. 117, 371. 119, 441, 2 *b.* 127, 330. 128, 533 obs. 3, 1. 134, 281, 2. 135, 531 obs. 2. 597. 136, 493 *d.* 139, 597, 140, 487, 7. 145, 345. 457, 1. 150, 519. 153, 591 *δ.* 154, 318. 155, 389. 157, 420. 438. 158, 301 *a.* 160, 389. IV. 5, 538, 2. 9, 286. 17, 437 obs. 3. 25, 390 *b.* 28, 445, *b.* 34, 387, 2. 44, 467, 2 *a.* 468. 45, 584, twice. 52, 479 obs. 1. 53, 534 *b.* 67, 401. 68, 484 *b.* 71, 427, 4 *b.* 75, 423, 5. 76, 610. 78, 429, 4. 79, 394 *a.* 2. 95, 449, 463. 97, 514, 3. 108, 429, 4. 118, 515, 2. 516, 2. 122, 591 *a.* 123, 282. 127 extr. 279. 132, 386, 1. 136, 533, 3. 138, 370 *d.* obs. 2. 140, 382, 4 obs. 142, 459, 1. 144, 615. 145, 359 obs. 1. 146, 360, 3. 147, 491. 148, 413 obs. 4. 154, 586 *γ.* 164, 411, 4. 166, 409 *b.* 172, 356. 419, 3. 467, 2 *c.* 521. 185, 437 obs. 3. 188, 582 *b.* 194, 445 *c.* 198, 457, 2. 487, 5. 586 *δ.* *c.* V. 1, 264, 3. 3, 410 *a.* 4, 408. 6, 342 *b.* 9, 514, 2d. 2. 12, 586 *δ.* 13, 507, 2. 16, 294. 17, 490. 19, 583 *b.* 20, 315, 1. 21, 303. 24, 437, 554. 30, 531 obs. 2. 33, 340. 34, 425. 35, 536. 36, 273. 558. 37, 291. 38, 268 obs. 633, IV. 39, 377. 40, 332. 49, 557. 51, 379. 62, 331 *b.* 67, 608. 69, 386, 1. 70, 266. 78, 533 obs. 3, 5. 617. 84, 385, 10. 91, 547, 2. 548, 3. 93, 406, 5. 94, 288 *c.* 97, 805. 483. 531. 99, 400 *c.* 531. 100, 354, 6 *a.* 400 *c.* 101, 278. 542 obs. 3. 103, 377 obs. 1. 426, 3 obs. 3. 105, 545. 106, 474. 108, 440, 7. 115, 454, 1 *a.* VI. 1.

578. 2, 314 obs. 1. 3, 331 *d.* 9,
608. 11, 471, 7. 14, 340 obs. 15,
281, 2. 21, 562, 2. 27, 521. 43,
622. 44, 461. 45, 264, 1. 46,
270, 6. 334. 596 *a.* 47, 274. 53,
629. 61, 556, 3. 63, 326 obs. 2.
514, 2d. 2. 68, 350. 76, 373 obs.
83, 330. 86, 344 obs. 2. 89, 577.
97, 466, 1. 100, 438, 504, 2. 101,
354, 6 *a.* 103, 392 *f.* 3 obs. 104,
276. 346. 593 *c.* 597. 106, 405, 7.
608. 107, 457, 1. 108, 352, 2.
457, 2. 109, 308. 448 *b.* 111,
288 *f.* obs. 2. 112, 296. 304, 307
b. 404, 5. 113, 442, 3. 116, 315,
1. 117, 499. 550 obs. 3. 130,
505, II. 2. 133, 531 obs. 2. 136,
347 obs. 1. *ib.* obs. 3. 137, 479
obs. 2. 611. 140, 325 obs. VII.
3, 386, 1. 575. 4, 268 obs. 5, 608.
6, 356. 394 *b.* 521. 529, 2. 531 obs.
2. 7, 337. 9, 376 obs. 2. 9, 1, 531.
10, 1, 448 *a.* 18, 484 *c.* 21, 496,
6. 592 *b.* 617. 22, 429, 4. 23, 444,
3. 24, 425. 23, 412, 8. 29, 377
obs. 1. 30, 580, 1 *d.* 37, 263. 40,
314 obs. 2. 46, 588 *c.* 48, 334.
50, 2, 353, 4. 60, 461. 61, 317.
65, 375 obs. 2. 69, 421. 70, 459,
2 obs. 79, 279. 88, 409 *a.* 100,
492 *c.* 101, 524, 3. 549, 7. 102,
320, 3. 397 *a.* 482 obs. 2. 103, 267,
1 *a.* 274, 518. 602, 612, 616. 3. 104,
301 *a.* obs. 471, 9. 494, 1. 534 *c.*
obs. 572. 118, 442, 3. 119, 521.
121, 413 obs. 4. 122, 414, 1 *b.* 136,
406, 5. 407, 1. *ibid.* 7 obs. 137, 289,
twice. 139, 295. 600. 144, 301 *a.*
342 *b.* 490. 153, 370 *d.* obs. 1. 154,
414, 1 *c.* 479. 155, 386, 2 obs. 156,
438. 161, 331 *c.* obs. 524, 5. 525,
7 *b.* 531 obs. 2. 162, 553, 3 *c.* 164,
546. 168, 447, 3 *b.* 169, 396. 174,
556, 4. 176, 568, 2. 203, 462.
204, 273. 288 *f.* obs. 3. 205, 354,
5. 477 *a.* 206, 519. 207, 448 *b.*
208, 500, 535 *b.* 209, 269, 2. 590,
a. *a.* 221, 467, 2 *a.* 496, 1. 225,
557 obs. 233, 413 obs. 5. 237, 318.
VIII. 5, 360, 3 obs. 552, 2. 8, 270
a. 13, 480 *c.* obs. 2. 15, 384. 394
c. 531 obs. 2. 33, 594, 2. 44, 565,
1. 46, 265. 304. 49, 5. 25, 7 *b.*
50, 504, 2. 60, 308. 504, 3. 61,
387. 410 *b.* 444, 4. 497. 61 *sqq.*
505, II. 62, 330. 65, 516, 2. 67,
616. 68, 392 *f.* 504, 2. 70, 507,
3. 74, 288 *f.* obs. 3. 413 obs. 5. 75,
284. 81, 413 obs. 1. 82, 265. 83,
562, 1 note. 85, 581 *b.* 86, 301
a. obs. 452. 90, 496, 8. 94, 596
b. 98, 609. 100, 442, 3. 101, 626.
102, 601. 109, 326. 487, 1. 499.
544. 112, 295. 113, 617. 118,
538, 1. 119, 608. 609. 123, 579,
1. 134, 414, 1 *c.* 136, 514, 1st. 2.
137, 452. 535 *d.* 140, 1, 285, 2.
141, 519. 144, 568, 5 obs. IX. 1,
326 obs. 2. 2, 443, 1. 2, 608. 7, 532.
624. 9, 614. 21, 468. 23, 301.
26, 457, 3 obs. 1. 27, 615. 617.
629. 33, 367. 403 *a.* 531. 34, 360,
3 obs. 41, 390 *c.* 529, 2. 613. 44,
507, 3. 46, 391 *e.* 553, 3 *c.* obs. 1.
48, 626. 51, 520 obs. 2. 54, 507,
2. 58, 437 obs. 1. 59, 535 *b.* 603.
60, 547, 2. 66, 315, 1. 68, 617.
70, 268 obs. 269, 2 obs. 616. 71,
514, 1st. 2. 77, 438. 532. obs. 2.
78, 549, 8. 79, 540. 90, 535 *d.*
91, 605. 103, 384. 117, 403 *c.*
obs. 1. 531 obs. 2.
Hesiod. *Egy.* 42, 559 *b.* 58, 489. 102,
329. 153, 379. 160, 288 *f.* obs. 2.
166, 428, 1. 176, 424, 3 *a.* 191,
429, 4. 195, 436, 1. 206, 290 *b.*
486, 2 *a.* 210, 312, 3. 228, 398.
240, 361. 240 *sq.* 503, 4. 244 *sq.*
ib. 246, 312, 3. 249, 326. 272, 312,
3. 413, 399 *d.* 453, 329. 577, 316.
725, 572. Scut. Herc. 35, 399 *c.*
80, 419, 6. 82, 587 *b.* 90, 489.
104, 430, 6. 144, *ib.* 178, 271, 2.
251, 467, 1. 280, 592 β . 283, 593

b. 475, 555 obs. 3. Theog. 93, 396.
102, 548, 6. 321, 302, 2. 332, 430,
6. 393, 412, 5. 450, 435. 528, 331
b. 632, 262 obs. 635, 424, 3 *b.* 646,
298. 654, 406, 5. 669, 592 β . 700,
534 *a.* 734, 262 obs. 742, 400 *g.*
748, 503, 4. 783, 481 obs. 2. 788,
433 obs. 3. 790, 302, 2 obs. 792,
431. 862, 392 *i, \beta*, obs. Frag. ap.
Schol. Soph. Trach. 1147, 329.

A.

Homer Il. 11, 262 obs. 12, 262. 12—
43, ib. 13, 492, 3. 15, 579, 1. 18,
513 *A*, obs. 3, 4. 19, 492, 3. 20
262. 601. 26, 518. 29, 262. 492, 3.
32, 457, 3. 36, 528, 3. 37, 503, 2.
38, 337, 2. 626. 42, 513 *A*. 46,
565, 1. 66, 363, 5. 67, 594, 2. 68,
604. 69, 461. 78, 468, 3. 91,
461. 98, 594, 2. 114, 423, 4. 609.
125, 291. 133, 467, 1. 601. 137,
523, 1. 139, 617. 158, 625. 160,
326. 168, 521. 176, 369, 8. 180,
338 obs. *a.* 184, 516. 205, 516.
218, 503, 1. 626. 235, 606. 252,
587 *b.* 255, 523, 2. 258, 336, 1.
260, 448, 1 *a.* 261, 326 obs. 2.
275, 412, 5. 277, 544. 278, 399
d. 287, 589 *b.* 288, 338 obs. *a.*
338, 590 *d.* 347, 588 *c.* 356, 559
b. 393, 489. 397, 535. 407, 325
b. 409, 262 obs. 414, 446, 7. 415,
513 *A*. 416, 611. 423 *sq.* 446, 8.
472 *sq.* 262 obs. 495, 325 *b.* 497,
446, 8. 501, 496, 7. 509, 522.
540, 601. 541, 616, 2. 562, 573.
610, 521.

B.

2, 446, 8. 50, 380, 1. 52, 288. 54,
431, 1. 71, 559 *c.* 87, 299. 89, 299.
135, 299. 136, 441, 2 *c.* 188, 527,
1. 195, 608 obs. 1. 199, 401, 2.
204, 437, 4. 239, 424, 1. 245, 589
b. 246, 544. 250, 290, 4 *a.* 278,
301. 295, 390 *c.* 299, 586, 3. 331,
522. 388, 583 *b.* 391, 527, 1. 547,
1. 409, 295, 3. 415, 349 *C*, obs.

459, 299. 434, 2 *b.* 462, 299. 464,
299. 489, 299. 493, 601. 563, 338
obs. 595, 331 *d.* 600, 325 *b*, obs.
601, 338 obs. *a.* 611, 322 *a*, 1. 627,
338 obs. *a.* 650, ib. 674, 268 obs.
698, 338 obs. *a.* 718, 322 *A*, 1.
720, 324, 2 *a.* 740, 338 obs. *a.* 759,
ib. 769, 461. 816, 338 obs. *a.* 823,
324, 2 *a.* 851, 430 *b.* 864, 338
obs. *a.*

 Γ .

52, 517, 535, note. 143, 398 *b.*
146, 271, 2. 157, 583 *b.* 158, 423,
4. 180, 466, 1. 216, 521. 232, 521.
277, 312, 1. 281, 523, 1. 284, 523.
285, 544. 288, 523, 1. 296, 393.
318, 393. 322, 379 obs. 366, 345,
5 *a.* 454, 386, 3.

 Δ .

18, 627. 20, 262 obs. 22, 627. 97,
524, 5. 155, 433 obs. 2. 158, 506,
2. 219, 392 *h.* 290, 290, 4 *a.* 335,
521. 344, 521. 452, 300.

E.

1, 518. 10, 300. 13, 596 *b.* 116,
392 *h.* 122, 432, 3. 124, 544. 127,
518. 138, 521 obs. 3. 258, 524,
7 *b.* 275, 300. 303, 514, 5 obs. 350,
523, 1 obs. 351, 523, 1. 362, 620, 2.
388, 508 *c*, obs. 2. 397, 394 *d.* 438,
616. 456, 514, 4. 465, 578. 466,
522. 467, 483. 487, 300 obs. 490,
326 obs. 2. 544, 329 *a.* 555, 496,
4. 566, 589 *b.* 582, 363, 5 obs.
651, 566, 3. 703, 303. 741, 431,
1. 765, 606. 807, 417 obs. 2. 873,
559. 891, 441, 2 *c.* 895, 605.

Z.

18, 467, 1. 55, 326. 601. 68, 328.
73, 496, 3. 92, 544. 107, 331 *d.*
143, 430 *b.* 222, 325 *b*, obs. 235,
342 *b.* 301, 393. 331, 349 *c*, obs.
348, 509 *d*, obs. 395, 433 obs. 1.
412, 521. 429, 312, 3. 435, 271, 2.
451, 528, 2. 459, 516. 460, 370 *a.*
463, 532, 2. 466, 328. 479, 410 *b.*
488, 322 *A*, 1.

H.

4, 503, 3. 48, 514, 5 obs. 50, 445,
6 *a*. 56, 366 obs. 79, 544. *sq*.
363, 5. 87, 516. 98, 307 *b*. 161,
594, 2. 175, 301 *a*, obs. 177, 393.
185, 301 *a*, obs. 186, 474 *a*. 199,
496, 4. 251, 535, 5 *a*. 304, 557.
330, 379 obs. 370, 581 *b*. 375, 544.
386, 303.

Θ.

48, 432, 3. 185, 300 obs. 191, *ib*.
229, 611. 233, 572, 1. 292, 528,
2. 306, 555 obs. 1. 373, 605; 450,
480 *c*. obs. 3. 455, 436, 1. 510,
580 *f*. 2.

I.

33, 511, 3. 74, 415. 81, 271, 2.
116, 572, 1. 141, 524, 7 *b*. 165,
481, 528, 3. 175, 323 obs. 182,
300 obs. 191, 521. 214, 356 *b*.
237, 402, 3 obs. 245, 525, note.
246, *ib*. 261, 566, 4. 303, 525,
note. 311, 301 *b*. 326, 552, 1. 383,
435. 389, 524, 3. 407, 430 *b*. 477,
521 obs. 3. 598, 601.

K.

24, 562, 1, note. 43, 527, 1 obs. 3.
88, 511, 5. 97, 517, 608 obs. 3.
166, 528, 2. 204, 517. 206, 485.
517. 216, 436, 2. 222, 524, 3.
288, 331 *c*, obs. 398, 489. 402,
534, 4 *b*, twice. 408, 268 obs. 437,
534, 4 *b*. 489, 527, 1. 547, 555
obs. 3.

Λ.

68, 521 obs. 3. 106, 342 *b*. 108, 601.
116, 524, 7 *b*. 155, 521 obs. 3. 221,
477 *a*. 269, 521 obs. 3. 289, 518.
292, 521 obs. 3. 305, *ib*. 310, 290.
386, 524, 4. 404, 515, 2. 431, 516.
514, 341, 4 *a*. 611, 469, 4. 650,
419, 4. 659, 262 obs. 690, 378 *c*.
705, 583 *c*. 831, 459, 1.

M.

41 *sq*. 521 obs. 1, note. 42, 402, 3
obs. 48, 527, 1 obs. 2. 95, 594, 2.
224, 524, 7 *b*. 245, *ib*. 278, 521

obs. 3. 286, 521 obs. 1. 390, 552,
2. 402, 331 *c*, obs. 453, 557 obs.

N.

9, 557 obs. 15, *ib*. 27, 535, 5 *b*.
60, 505, 2. 100, 496, 8. 109, 331
c, obs. 141, 522. 220, 415. 269,
535 obs. 312, 534, 5 *d*. 340, 443,
2. 434, 381, 2 obs. 1. 499, 370 *b*.
517. 603. 600, 472, 13. 815, 553,
3. 825, 610. 628, 3.

Ξ.

44, 485. 84, 337, 2. 115, 377 obs.
1. 121, 356 *b*. 201, 429, 1. 257,
370 *c*. 283, 432, 3. 302, 429, 1.
457, 379 obs. 501, 392 *f*.

O.

11, 463. 16, 517. 17, 361, 4. 18,
548, 6 obs. 624. 23, 522. 25, 349 *c*.
39, 466, 1. 51, 290, 4 *a*. 60, 325 *b*.
67, 268 obs. 70, 514, 3. 522. 74,
262 obs. 82, 527, 1 obs. 1. 87, 268
obs. 395, 2. 123, 387. 193, 441,
2 *c*. 207, 624. 211, 599 *d*. 213,
523, 1 obs. 284, 388, 3. 305, 301.
350, 363, 5. 516. 363, 402, 3. 382,
521 obs. 3. 402, 578. 411, 322, *A*,
1. 412, 403 *c*, obs. 2. 462, 412, 5.
476, 605. 580, 521 obs. 3. 599,
535, 5 *b*. 605, 521 obs. 3. 673,
415.

Π.

25, 262 obs. 30, 524, 7 *b*. 221,
444, 3. 494, 2. 245, 521 obs. 1.
264, 301 *a*, obs. 280, 434, 1 *a*.
304, 392 *i*, β , obs. 314, 553, 3.
317, 288 *c*, obs. 2. 322, 553, 3.
326, 392 *i*, β . 337, 300. 368, 434,
2 *b*. 388, 326. 406, 366 obs. 420,
392 *i*, β , obs. 428, 444, 3. 429, 440
b. 470, 339 *b*. 498, 307 *b*. 502,
432, 3. 531, 340, 3. 543, 381, 2
obs. 1. 545, 345, 5 *a*. 559, 524, 7.
b. 574, 578. 621, 475. 648, 515, 2.
660, 556, 2. 708, 392 *i*, β , obs.
723, 290, 4 *a*. 802, 444, 3. 811,
324, 2 *a*. 844, 303. 860, 553 *c*, obs.
2.

P.

5, 324, 2 *a*. 22, 402, 3 obs. 38, 307 *b*. 51, 453. 61, 445, 6 *a*. 65, 549, 7. 70, 508 *c*, obs. 2. 75, 446, 7. 122, 262 obs. 127, *ib*. 135, 402, 3 obs. 171, 287, 1. 182, 331 *c*, obs. 237, 410, 2 *a*, obs. 261, 587, 3. 361, 446, 8. 387, 303. 404, 290, 4 *c*. 427, 547, 1. 446, 450, 2. 458, 587, 3. 471, 509 *b*. 509, 445, 6 *a*. 538, 605. 539, 331 *d*. 547, 521 obs. 3. 627, 552, 2. 636, 307 *b*. 667, 575. 695, 262 obs. 698, *ib*. 709, 578.

Σ.

14, 534, 5 *d*. 73, 413 obs. 6. 95, 480 *c*, obs. 3. 149, 496, 3. 180, 559 *c*. 192, 474 *c*. 262, 480 *c*, obs. 3. 275, 444, 3. 302, 589 *b*. 312, 386, 5 obs. 334, 446, 8. 345, 413 obs. 1. 372, 556, 2. 432, 381, 2 obs. 1. 436, 496, 4. 465, 521 obs. 2. 485, 423, 5. 605, 300.

T.

16, 628. 45, 605. 97, 436, 2. 140, 470, 5. 142, 316. 160, 330. 167, 330. 260, 483. 265, 419, 6. 395, 596 *c*.

Υ.

44, 358 obs. 413 obs. 6. 432, 3. 119, 515 *B*. 172, 526. 178, 442, 3. 276, 294, 2. 282, 376 obs. 2. 287, 294, 2. 294, 379 obs. 310 *sq*. 295, 3. 375, 410, 2 *a*, obs. 406, 413 obs. 6. 426, 608 note *l*.

Φ.

37, 432, 3. 38, 413 obs. 6. 75, 572, 1. 85, 433 obs. 1. 86, 338 obs. *a*. 111, 378, 2. 424, 3 *a*. 126, 487. 155, 390 *c*. 186, 375. 191, 453. 198, 288 *f*. 204, 556, 2. 211, 508 *b*. 225, 399 *d*. 249, 472, 13. 296, 412, 5 obs. 317, 262 obs. 323, 521 obs. 1. 341, 521 obs. 1. 451, 412, 5. 532, 470, 5. 539, 331 *c*, obs. 548, 623. 558, 522. 576, 553, 3 obs. 1. 617, 3.

X.

42, 599 *d*. 84, 434, 1 *a*. 87, 434, 1 *a*. 115, 483. 123, 608 obs. 1. 194, 535, 5 *b*. 201, 484 *a*. 219, 322 *a*, 1. 235, 496, 7. 266, 299. 281, 317, 2. 304, 513 *A*. 332, 326 obs. 2. 342, 363, 5. 345, 350. 347, 480 *c*, obs. 3. 348, 482. 358, 307 *b*. 410, 534, 4 *a*. 418, 515 *B*. 516. 433, 307 *b*. 450, 515 *B*.

Ψ.

8, 400 *f*. 9, 484 *a*. 40, 526. 50, 485. 69, 559. 74, 379 obs. 76, 363, 5. 216, 535, 5 *b*. 325, 269, 2 obs. 380, 303. 526, 508 *c*, obs. 2. 527, 290, 4 *a*. 546, 555 obs. 3. 596, 557. 635, 393. 670, 336, 1. 709, 594, 1. 817, 430, 6. 854, 366. 886, 557.

Ω.

41, 555 obs. 2. 48, 549, 8. 58, 429, 4. 74, 514, 4. 76, 363, 5. 203, 458. 228, 494, 2. 263, 514, 4. 403, 551. 404, 328. 413, 601. 490, 547, 1. 515, 366. 575, 565, 1 obs. 605, 573. 721, 288 *d*. 735, 432, 4. 752, 578. 765, 390 *c*.

Α.

Odyss. 18, 322 *A*, 1. 27, 450, 2. 34, 582, *b*. 41, 521 obs. 1, note. 51, 433 obs. 1. 70, 468, 3. 115, 288 *d*. 117, 338 obs. *a*. 130, 312, 1. 154, 588 *b*. 164, 456. 177, 323 obs. 202, 322 *A*, 1. 203, 412, 5. 204, 524, 7 *b*. 208, 423, 4. 236, 524, 2. 275, 297, 2. 426, 2. 278, 398 *b*. 287, 514, 4. 523, 1. 302, 410, 2 *a*. 309, 316. 315, *ib*. 320, 489. 321, 325 *b*. 332, 418, 3 *a*. 396, 516 *a*, obs. 402, 338 obs. *a*. 419, *ib*.

Β.

28, 419, 4. 31, 521 obs. 2. 52, 519 obs. 1. 68, 350. 91, 494, 2. 99, 522. 118, 287, 1. 131, 357, 8. 148, 587 *b*. 154, 522. 195, 379 obs. 218, 514, 3. 234, 338 obs. *a*. 246, 524, 5. 249, 551. 251, 524, 5. 271, 532, 2. 310, 312, 1. 431, 323 obs.

Γ.

22, 626. 28, 496, 4. 77, 520 obs. 2.
162, 271, 2. 176, 535, 5 *a*. 193,
504, 2. 205, 513 *A*. 228, 391 *E*.
251, 378, 1. 281, 587 *b*. 283,
521.

Δ.

115, 572, 1. 221, 325 *b*. 378, 419,
6. 546, 599 *c*. 611, 480 *c*, obs. 3.
629, 461. 634, 419, 4. 777, 383, 5.

Ε.

17, 519 obs. 1. 34, 514, 3. 189,
419, 4. 221, 524, 7 *b*. 260, 594, 1.
300, 520 obs. 5. 378, 522. 385, ib.
397, 331 *b*. 399, 316.

Ζ.

201, 516 *b*. 609. 48, 472, 13.

Η.

22, 514, 4. 33, 527, 1 obs. 1. 216,
455 obs. 1, *a*. 221, 325 *b*. 278, 525,
note. 309, 532, 2.

Θ.

87, 521. 136, 514, 5 obs. 156, 587 *b*.
212, 326 obs. 2. 344, 532 obs. 2.
525, 387. 550, 414, 2 *b*.

Ι.

143, 534, 4 *a*. 196, 333 *c*. 222, 441.
2 *c*. 269, 514, 5 obs. 275, 326.
277, 514, 3. 331, 529. 348, 469, 4.
376, 522.

Κ.

175, 522. 269, 514, second 2. 389,
494, 2. 486, 521 obs. 1. 501, 615.
512, 379 obs.

Λ.

105, 521 obs. 1. 173, 320, 2. 201,
466, 2. 326, 342 *b*. 411, 555 obs.
1. 477, 461. 481, 464. 513, 578.
518, 262 obs. 582, 605. 612, 514,
5 obs.

Μ.

43, 303. 51, 520 obs. 3. 55, 521
obs. 1. 64, 356 *b*. 73, 358 obs. 74,
434, 2 *b*, obs. 81, 599 *c*. 96, 524,
7 *b*. 101, 358 obs. 137, 514, second
2. 156, 520 obs. 2. 157, ib. obs. 3.
348, 524, 7 *b*.

Ν.

30, 316. 248, 514, 5 obs. 320, 489.
346, 584 *a*. 402, 520 obs. 3. 412, ib.

Ξ.

122, 514, 5 obs. 151, 601. 153,
596 *c*. 168, 325 *b*. 170, ib. 521
obs. 1. 289, 409 *b*, obs. 434, 435.
490, 532, 2.

Ο.

8, 349 *c*. 24, 514, 5 obs. 51, 522.
75, ib. 78, 467, 2. 98, 356 *b*. 211,
480 *c*, obs. 3. 236, 413 obs. 1. 245,
413 obs. 5. 402, 504, 2. 408, 521
obs. 1. 430, 514, 5 obs. 457, 528, 3.

Π.

40, 395, 2. 74, 515, 2. 205, 470, 5.
265, 338 obs. *a*.

Ρ.

9, 522. 415, 463.

Σ.

247, 336, 1. 356, 514, 5 obs. ult.
301 *a*.

Τ.

17, 520 obs. 3. 192, 390 *c*. 213,
330. 219, 295, 3. 563, 375, 2.

Φ.

108, 378, 1. 172, 479 *a*, obs. 2.
195, 532, 2. 207, 470, 5. 209,
391 *d*. 253, 336, 1. 266, 370 *b*.
293, 475. 313, ib. 377, 388, 3.
394, 517. 608 obs. 3. 419, 596 *c*.

Χ.

77, 515 *b*. 106, 535, 5 *d*. 132, 514,
4. 234, 532, 2. 325, 516. 391, 519.
obs. 1. 444, 522.

Ψ.

174, 326 obs. 2. 237, 494, 2. 322,
379 obs. 655, 534. 4 *b*.

Ω.

103, 262 obs. 253, 532, 2. 307,
470, 5. 308, 390 *c*.

Hymn. in Apoll. I. 98, 403 *c*,
obs. 2. 146, 440 *f*.

In Apoll. II. 161, 516 *a*, obs. 202,
417. 273, 300 obs. 277, ib. 307, ib.
322, ib.

In Cererem. 189, 363, 5 obs. 311, 412, 5. 350, 388. 448, 340. 493, 302, 2, note *f*.

In Merc. 4, 399 *c*. 191, 573. 276, 265. 309, 513 *A*. 342, 328. 355, *ib*. 547, 418, 3 *b*. 572, 413 obs. 5.

In Venerem. 36, 322, *A*, 1. 40, 325 *b*. 174, 363, 5 obs. 189, 483. 197, 377 obs. 1.

Isæus p. 244, 557.

Isocr. Op. p. 91 B, 394 *d*. 108 A, 377. 163 B, 264, 5. 166 E, 633, III. 179 B, 406, 2. 180 B, 296. 192 E. 532 obs. 1. 197 C, 264, 5. 307 B, *ib*. 351 C, 417 obs. 2. 364 D, 617, 2. Ægin. p. 388, 588 *c*, *b*. 388 E, 372 *d*, obs. 2, 378, 3. 392 B, 473 obs. 1. 394 D, E, 535 *d*, obs. *περί ἀντιδ.* p. 313 C, D, 535 *d*, obs. E, 373 obs. 314 A, 476. B, 326. E, 478 *b*. 317 D, 320, 3. 318 D, 367. 319 E, 550 obs. 2. 321 E, 382, 4 obs. note. 333 A, 367. Archid. p. 116 B, 359 obs. 1. 119 A, B, 412, 5. D, 420. 123 C, D, 368. 127, D, 478 *b*. 128 E, 373 obs. 129 A, 598 *b*. E, 553, 4. 130 C, 331 *c*, obs. 131 A, 316. 450 obs. 2. C, 345. 132 C, 478 *b*. 133 B, C, 367. D, 331 *c*, obs. 134 C, 458. 135 B, 359 obs. 1. 373 obs. E, 598 *a*. 136 B, 355. D, E, 365. 137 C, D, 326. 138 B, 316. 343 obs. 1. B, C, 458. Areop. p. 141 A, 288 *b*. 142 A, B, 523, 1. C, 598 *b*. 143 A, 548, 4. 144 D, 266. 145 A, 467, 2 *c*. C, 519. 608. 5. 146 E, 514, 1st. 2. 147 B, 493 *d*. 149 C, 428, 1. E. 383, 6. 150 A, 330. 152 C, 524, 5. D, 539. 154 C, 383, 6. obs. 1. 276 B, 410 *a*. De Big. p. 347 E, 320, 3. 348 A, 507, 3. 352 C, 392 *i*, *β*, obs. 354 B, 564. 357 B, 409 *b*, obs. Busir. p. 222 B, 296. 223 B, 478 *b*. 226 D, 598 *a*. In Callin. p. 376 B, 478 *b*. 380 D, 355. 381 A, 316. 383 A, 355. Ad Demon.

p. 2 B, 414, 3 obs. 5 B, 276. E, 383, 6. 8 B, 263 obs. C, 269, 2. 490. 12, 328. 12 C, 325. 13 B, 324. Epist. p. 407 B, 456. 408 D, 479 obs. 1. 409 A, *ib*. obs. 2. 415 D, 417 obs. 2. Evag. p. 183 C, 553, 3 *c*, obs. 2. D, 409 *a*. 190 B, 447, 4. D, 530, 2. 191 C, 386, 4, obs. 467, 2 *a*. 192 C, 397 obs. 197 B, C, 383, 6. C, 345. 201 E, 378, 3. Contr. Euthyn. p. 402 A, 478 *b*, 633, V. 403 B, 374 obs. Hel. Enc. p. 213 B, 502. 215 C, 404, 6. 217 A, *ib*. 218 C. 458. E, 538, 1. Contr. Loch. p. 17 B, 376. 35 A, *ib*. 396 D, *ib*. Nicoel. p. 15, 281, 1. 15 D, 327. 16 C, 523, 2. D, 276. 18 A, B, 352, 2. C, 276. 19 B, 371. 21 B, 342 *b*. 22 A, 325 obs. B, 549, 7. B, C, 363. 23 B, 455 obs. 1 *b*. 24 B, 442, 1. D, *ib*. 25 B, 437. 26, 269, 2. 27 A, B, 373 obs. 28 B, 467, 2 *a*. 30 B, 326. D, 335. 34 B, *ib*. 439. 35 D, 359, *ib*. obs. 1. 37 E, 341. 39 B, 363. extr. 459, 2. De Pace p. 159 A, 441, 2 *a*. extr. 403 *c*. 160 A, 347 obs. 4. 477 *d*. 161 A, 373 obs. D, 476. E, 595, 4. 162 B, 473. 163, 497. A, B, 441, 2 *c*. C, 329. D, 403 *c*. 164 A, 604. 165 A, 316. C, 319. 167 B, 372 *d*, obs. 1. 168 A, D, 480 *c*, obs. 2. C, 525, 7 *b*. 170 A, 378, 2. B, 283. 615. C, 480 *c*, obs. 2. 173 D, 457, 3 obs. 2. 174 D, 319. 175 B, 361. 176 A, 336. 394 *d*. B, 400 *f*. 177 A, 403 *c*. C, 372 *d*, obs. 1. D, 378, 5. D, E, 326. 180 C, 394 *a*. 181 C, 326 obs. 2. 328. 352, 2. 442, 1. 182 A, 358. 183 C, 457, 3 obs. 2. 514, 2d. 2. 185 B, 371. Panathenaic. p. 234 C, 383, 6 obs. 1. 585 *β*. 235 C, 409 *a*. 236 C, *ib*. 241 C, 426, 2 obs. 1. D, 514, 5, obs. 567. 242 A, 403 *c*. 244 A, 394 *c*. 245 C, 598. D, 598 *b*. 248 D, 527 obs. 2. 249 A, 314 obs. 1. B, 476. 571. C, 3 D

- 535 *d*, obs. 251 D, 630, 1. 252 B, 550 obs. 2. C, 394 *a*. 253 B, 426, 2. C, 514, 5 obs. 257 B, 610, 1. 258 D, 317. 262, 534 *b*. 264 C, 426, 2 obs. 3. 267 C, 428, 1. 268 B, 334. D, E, 429, 1. E, 550 obs. 4. 270 A, 434, 2 *b*. 271 A, 327. B, 409 *b*. 275 A, 403 *c*. 277 D, 598 *b*. 278 B, 441, 1. 468. 286 E, 417 obs. 2. 287 C, 450. Paneg. *c*. 1 extr. 608, 5. *c*. 25, *ib*. *c*. 40, 608 *c*. *c*. 26, 608 *c*. *c*. 3, 617 *c*. *c*. 51, 620 *b*. *c*. 47, 622, 5. *p*. 13. 632, II. 41 B, 361. 42 C, 382, 4 obs. note. 43 B, 608. 44 D, *sq*. 288 *b*. 46 B, C, 473. 54 B, (*c*. 18) 304. 55 A, 386, 5. 58 A, 535 *d*, obs. B, 553, 3 *a*. 65 B, 549, 7. 66 C, 399 *d*, obs. 67 B, 394 *d*. 69 D, 403 *c*, obs. 1. 73 C, 597. 77 C, 383, 6. Ad Philipp. *p*. 84 E, 382, 4 obs. note. 85 E, 520 obs. 5. 86 A, 324 obs. B, 493 *d*. C, 339 *a*. D, 316. 87 A, 368. C, D, 331 *a*. 88 D, 326. 91 D, 337. 92 A, 490. B, 337. C, 332. 92 *sq*. 382, 4 obs. note. 94 C, 344 obs. 2. 96 A, 326. 97 C, 278. 99 C, 427, 4 *c*. 100 E, 338 *b*. 101 E, 337. 103 B, 336. 104 C, 266. 330. 107 D, 336. 108 C, 331 *b*, note. 109, 283. 109 C, 343 obs. 1. 110 B, 490, 531 obs. 2. 575. 111 E, 295. 411, 4. 198 C, 345. Plataic. *p*. 297 D, 535 *d*, obs. 299 B, 434, 2 *b*. 305 C, 408. 307 D, 351 obs. Contr. Soph. *p*. 293 B, 361. 509 *d*. Trapezit. *p*. 363 C, 296. 364 E, 633, V. 365 D, 624 *a*. 369 A, 507, 3. 370 A, 535 *d*, obs.
- Longinus XIV. 303.
- Lucian. Asin. *p*. 158, 366. Contemplant. *p*. 37, 316. 61, 542 obs. 4 *c*. Dial. Deor. I. 515, 4. II. init. 264, 4 obs. VII. init. 394 *b*. XII. 1, 301 *b*, obs. XIV. 2, 502. 630, 2. Dial. Marin. I. 1, 480 *c*, obs. 3. Dial. Mort. IV. 1, 265. IX. 4, 264, 4 obs. X. 2, 500. 4, 427, 4 *b*. 9, 354. 6 *b*. 501. 10, 500. 501. XI. 3, 265. 364. XIII. 424, 3 *c*. 5, 263. XVI. 625. 5, 288. XVII. 1, 263 obs. XVIII. 1, *ib*.
- Lucillius Epigr. ap. Brunck. Anal. T. II. *p*. 336, 362.
- Lysias Op. *p*. 7, 406, 2. 9, 273. 76, 405, 8 *a*. 86, 536. 137, 28, 628. 225, 578. 231, 325 obs. 325, 376. 397, 353, 4. 520, 347 obs. 4. 812, 560. 837, 564. 874, 565, 1 obs. Epitaph. *p*. 82, 403 *c*. 433 obs. 4. 83 *sq*. 519. 106, 403 *c*. 117, 365. In Nicom. 864, 430, 7. In Agor. 135, 27, 603 *b*.
- Machon ap. Athen. XIII. *p*. 582 C, 421.
- Menander 329. ap. Lucian. Amor. T. V. *p*. 306, 459, 2. ap. Stob. X. 437. *ib*. CXXII. *ibid*.
- Mimnermus 500.
- Philemon ap. Stob. Floril. Grot. *p*. 211, 263 obs.
- Pindarus Isthm. III. 21, 24, 31, 605. IV. 62, 430, 6. VII. 11, 18, 624. Nem. I. 45, 559 *b*. III. 19, 626. VII. 32, 392 *g*, 3 obs. et *ib*. *h*. 100, 599 *d*. 102, 559 *c*. XI. 20, 548, 6. Olymp. I. init. 370 *a*. 66, 579, 1. 91, 392 *g*, 3 obs. 467 *b*. 100, 413 obs. 6. 103, 418. II. 156, 300 obs. 173, 418, 3 *a*. III. 10, 411, 3. IV. 37, 470. VI. 3, 624. 21, 392 *g*, 3 obs. 467, 1. 23, 436, 2. 38, 430, 6. 81, 411, 3. 102, 430, 6. VII. 28, 496, 8. VIII. 10, 302, 2. 109, 392 *h*. IX. 24, 392 *g*, 3 obs. 66, 441, 2 *b*. 104, 370 *c*. X. init. 357. 3, 548, 6. 15, 616. 34, 411, 3. 48, 369 obs. XI. 4, 302, 2. XII. 3, 392 *i*, *β*. XIII. 24, 269, 2. XIV. 31, 410 *b*, obs. 1. Pyth. I. 10, 579, 1. 16, 496, 8. 21, 583 *b*, note. II. 153, 359. III. 28, 536. 173, 412, 5. IV. 6 *sq*. 295. 35, 395, 2. 74, 607. 209, 608 note *l*. 380, 339 *b*. 426, 375, 2. 468, 524, 3. 525, 7 *a*. V. 78, 402 obs.

VI. 36, 417 obs. 1. XI. 93, 430, 6.
 Fragm. p. 68, v. 23, ed. Heyn. 302, 2.
 Plato Alcib. I. p. 7, 378, 3. 506, 2.
 524, 4. 631, 3. 8, 305. 532 obs. 2.
 585 *β*. 9, 534 *b*. 10, 378, 3. 403
 obs. 4. 568, 2. 12, 556, 7. 16, 524,
 1. 21, 524, 3. 24, 279. 28, 564.
 581 *b*. 29, 439. 30, 396. 41, 283.
 extr. 453 obs. 105 A, B, 616. 122,
 599 *c*. 124 C, 608. 129 B, 606.
 Alcib. II. init. 487, 8. p. 77, 516, 2
 obs. 78, 509 *d*, obs. 79, 562, 1,
 note. 82, 490. 83, 416. 84, 415.
 600. 86, 283. 482. 489, II. 87,
 516, 2 obs. 88, 482. 524, 1. 97,
 521 obs. 1. 521 obs. 2. 561 *b*, note.
 98, 537. 99, 285, 2. extr. 518. 105
 E, 624 *a*. Amat. 30, 540. 31, 624.
 32, 487, 6. 38, 479 obs. 2. 39, 489,
 II. 133 B, 617, note *u*. Apol. Socr.
 init. 592 *a*. p. 27 A, 629. 28, 622,
 4. 34 D, 625. 41, 424, 3 *c*. 455
 obs. 2. 42, 265, note. 509 *d*. 47,
 633, IV. 49, 535 *d*. 50, *ib*. 51,
 327 obs. 1. 535 *d*. 599. 52, 547, 2.
 52 *sq*. 461. 54, 327 obs. 1. 56, 487,
 8. 58, 376. 60, 346. 61, 620. 62,
 327, obs. 1. 402. 66, 387. 524, 1.
 68, 479. 542 obs. 2. 69, 409 *b*, obs.
 431, 1. 70, 277 obs. 71, 406, 4
 obs. 1. 496, 3. 72, 361. 549, 7. 600.
 74, 596 *d*. 76, 525, 6. 77, 535 *a*.
 79, 275. 80, 279. 617. 82, 346.
 83, 342 *c*. 84, 417 obs. 2. 93, 467,
 2 *a*. 96, 437 obs. 1. Charm. init.
 301 *b*. 536. p. 107, 301 *b*. 108, 401.
 109, 524, 3. 111, 266. 393. 445 *b*.
 584. 112, 479 obs. 2. 115, 392 *g*,
 2. 409 *b*, obs. 116, 510, 6. 117,
 416. 122, 288 *c*. 133, 344. 134,
 396. 136, 487, 8. 139, 516, 1 *b*.
 141, 413 obs. 4. 149, 535 *d*, obs.
 153 C, 622, 6. 433 obs. 4. 156 A,
 617 *c*. 162 B, 605. Cratyl. init.
 414, 2 *b*. 22, 280. 26, 514, 1st. 2.
 32, 306. 33, 271, 2 obs. 398. 231,
 391 *c*. 234, 414, 2 *b*. 239, 308 obs.

243, 414, 2 *a*. 245, 524, 1. 247,
 449. 514, 5 obs. 253, 479 obs. 2.
 256, 325 obs. 264, 271, 1. 271,
 329. 559 *b*. 284, 596 *a*. 296, 331 *c*.
 Crit. p. 43 C, 608. 51, 534, *b*. 52,
 287. B, 624 *b*. 53, 534 *c*. 57, 427,
 4 *b*. 110, 384. 116, 515, 2. Crit-
 ton. p. 100, 542 obs. 4 *a*. 101, 289.
 102, 450 obs. 2. 533 obs. 1. 104,
 413 obs. 4. 106, 479 obs. 2. 117,
 275. 120, 289. 200, 373 obs.
 Epinom. p. 249, 324 obs. Epist.
 p. 60, 440, 7. IV. p. 85, 281, 2.
 321 A, 610, 2. VII. 95, 622, 3.
 97, 535 *d*. 98, 550 obs. 4. 101,
 283. 529 obs. 3. 102, 282. 105,
 286. 112, 414, 3. 113, 277. 126,
 279. 133, 267, 1. 151, 268 obs.
 VIII. 155, 287. 159, 281. 160, 283.
 163, 264, 5. 165, 271, 2. 166, 289.
 Euthyd. init. 411, 3. 5, *ib*. 473
 obs. 1. 478 *a*. 9, 490. 514, 5 obs.
 569, 2. 10, 568 *b*. 11, 528, 2. 13,
 264, 3. 408. 17, 355. 632, III. 19,
 500. 28, 351 obs. 30, 508 *c*. 32,
 410 *a*. 633, IV. 33, 617 *a*. 37, 279.
 39, 519. 40, 558. 41, 401. 44,
 286. 52, 318. 65, 442, 3. 68, 468.
 69, 403. 71, 289, twice. 73, 283.
 478 *b*. 598 *b*. 74, 520 obs. 5. 76,
 541 obs. 1, note. Euthyphr. init.
 493 *d*. p. 4, 308 obs. 376. 488, 1.
 507, 2. 5, 347 obs. 1. 6, 322. 8,
 374. 9, 399 *d*. 413 obs. 4. 535 *d*,
 obs. extr. 614 *seq*. 624, 2. 11, 344
 obs. 2. 12, 623. 15, 524, 4. 17,
 550 obs. 4. 19, 346. 374. 31, 455
 obs. 3. 32, 308 obs. 52, 318.
 295 *sq*. 514, 1. extr. 529, 2 obs. 1.
 Gorg. init. 517. 571. p. 5, 515, 2.
 541 obs. 1, note. 6, 414, 2 *a*. 7,
 391 *c*. 12, 403 *c*. 543. 13, 315.
 14, 473. 15, 524, 1. 16, 535 *d*.
 obs. 17, 519. 20, 465, 2. 21 *sq*.
 521. 24, 528, 2. 26, 473. 27,
 539 obs. 1. 32, 428, 1. 529, 2. 34,
 279. 36, 516, 1 *b*, obs. 2. 42, 279.

- 44, 282. 511, 5. 51, 316. 53, 315. 603. 60, 395, 1. 63, 336. 64, 395, 1. 71, 534 *b*. 74, 535 *a*. 76, 277. 82, 318. 85, *ib*. 466, 2. 88, 447, 3 *a*. 458. 92, 471, 6. 93, 414. 2 *a*. 95, 567. 98, 535 *d*, obs. 101, (Heind. 160) 593 *c*. 104, 283. 105, 568, 5 obs. 108, 567. 114, 546. 115, 372 *b*. 116, 302, 1. 117, 288 *c*. 516, 2. 119, 528, 2. 120, 514, 1. 121, 266. 482. 122, 504, 2. 123, 301 *a*, obs. 126, 471, 6. 128, 522. 131, 315. 432, 4. 558. 137, 465, 2. 574. 138, 535 *d*, obs. 141, 581 *b*. 142, 282. 150, 270 *b*. 272 obs. 378, 5. 153, 371. 154, 430, 7. 156, 420. 158, 478. 159, 594, 2. 162, 377 obs. 2. 166, 423, 5. 169, 355. 170, 578. 447 B, 627. 457 A, 610. 460 D, 610. 475 C, 624 *a*. 480 A, 610, 6. 519 E, 603. Hipparch. p. 254 *sq*. 515, 2. 257, 324. 258, 414, 1 *a*. 259, 487, 8. 260, 308 obs. 262, 531 obs. 2. 264, 316. 265, 534 *a*. Hipp. Maj. p. 5, 271, 2 obs. 474 *a*. 7, 445 *c*. 483. 9, 296. 467, 2 *d*, obs. 14, 403 *c*. 18 *sq*q. 263. 19, 437. 26, 268 obs. 280. 474 *b*. 27, 373 obs. 29, 476. 488, 5. 30, 278. 33, 508 *c*. 35, 479 obs. 2. 43, 305. 44 *sq*. 535 *d*. 45, 553, 3 *c*. 47, 516, 1 *b*. 262, 345. 295 D, 602. Hipp. Min. init. 392 *g*, 1. 200, 392 *h*. 201, 388. 202, 502. 208, 478 *b*. 209, 324. 354, 6 *b*. 214, 591 α . *ib*. β . 363 C, 604. Ion. p. 184, 480 *c*. 187, 621. 500 D, 620 *b*. Lach. p. 165, 367. 325. 168, 351. 452. 171, 367. 172, 266. 452. 632, III. 173, 392 *i*, β , obs. 175, 439. 558. 178, 520 obs. 4. 178, 179, 391 *c*. 180, 279. 420. 183, 411, 3. 184 D, 607. 185, 517. 186, 542 obs. 3. 187, 267, 1 *a*. 283. 188, 414, 1 *a*. 200 E, *seq*. 607. 296, 405, 8 *b*. De Leg. I. init. 580, 2 *d*. p. 5, 577. 6, 376. 9, 403 *b*. 18, 401. 29, 542 obs. 2. 39 *sq*. 507, 2. 41, 378, 3. 45, 435. 50, 439. 53, 339 *b*. 647 A, 599 *c*. II. p. 59 *sq*. 518. 66, 424, 3 *c*. 67, 321. 423, 5. 69, 288 *f*. 95, 539. 97, 537. 111, 360, 3. 128, 393. 208, 386, 5. III. p. 106, 514, 1st 2. 111, 509 *d*. 114, 415. 467, 2 *c*. 126, 561 *a*. 127, 568, 3. 128, 393. 130, 329. 147, 308 obs. 208, 386, 5. IV. p. 163, 315, 1. 166, 437. 170, 322. 172, 531 obs. 2. 179, 414, 2 *b*. 182, 539 obs. 2. 185, 403 *a*. 447, 3 *a*. 503, 3. 195, 372 *d*, *ib*. obs. 1. V. p. 205, 341. 342 *b*. 377. 211, 266. 221, 440, 7. 222, 377 obs. 2. 414, 2 *c*. VI. p. 296, 316. 381. 305, 279. 309, 458. 316, 286. 322, 301 *a*. 782 C, 624. VII. 334, 269, 2. 335, 401 obs. 2. 339, 452. 342, 313. 352, 320, 2. 371, 514, 4. VIII. p. 397, 323. 632, III. 406, 573. 408, 447, 4. 417, 288 *a*. IX. p. 5, 457, 3. 8, 562, 3. 17, 535 *d*, obs. 18, 396. 20, 516, 1 *b*, obs. 2. 44, 287. 346. X. p. 81, 448 *a*. 83, 500. 84, 633, IV. 89, 550 obs. 1. 93, 436, 1. 98, 408. 898 C, 616, 3. XI. init. 514, 5 obs. p. 135, 483. 136, 633, IV. 139, 568, 4. 166, 482 obs. 1. 190, 373 obs. XII. init. 419, 6. p. 183 *sq*. 516, 2. 189, 527 obs. 3. 195, 429, 1. 205, 386, 1. 207, 306. 209, 321. Lys. p. 208 C, 606. 212, 265. 213, 318. 472, 10. 214, 376. 478 *b*. 217, 295. 524, 4. 219, 556, 6. 221, 533 obs. 3, 3. 224, 535 *c*. 228, 509 *a*. 232, 413 obs. 4. 236, 404, 5. 241, (Heind. cap. 33) 315, 1. 243, 520 obs. 5. 245, 377. 251, 413 obs. 3. *ib*. obs. 4. Menex. init. 549, 8. p. 249 E, 623, 2. 274, 448 *b*. 586 *d*. 276, 437 obs. 2. 277, 420. 278, 266. 520 obs. 4. 280, 351. 282, 345. 283, 403 *b*. 284, 578. 285, 325. 288, 573. 289, 267, 1 *a*. 568, 1. 292, 352, 2. 299 *sq*.

- 441, 2 *a*. 306, 520 obs. 4. Menon. init. 403 *c*, obs. 1. p. 77 A, 623, 2. 329, 305, twice. 330. 527 obs. 2. 333 *sq*. 441, 2 *b*. 334, 580 *a*. 339, ib. 340, 487, 8. 341, 383, 5. 520 obs. 4. 341 *sq*. 410 *b*, obs. 1. 342, 566, 3. 345, 439. 346, 385, 9. 348, 358. 349, 485. 350, 355. 356, 318. 359, 482. 362 B, 610, 4. 364, 344. 367, 520 obs. 2. ib. obs. 5. 368, 533 obs. 3, 6. 372, 307 *b*. 376, 414, 3. 381, 474 *c*. 569, 2. 383, 294, 2. 550 obs. 4. 385, 570. 389, 479 obs. 2. Min. p. 136, 455 obs. 1 *c*. 139, 282. Parm. p. 74, 399 *c*. 86, 489, III. 87, 440, 7. 93, 284. 110, 413 obs. 4. 131 A, 619. 137 A, 607. B, 619. C, 599, 4. 159, 608. Phædon. init. 378, 4. p. 58 D, 602. E, 617 *c*. 61 C, D, 608 *c*. 63 D, 608. 64 C, 608 obs. 3. 614. E, 614. 65 A, 608 *c*. C, 608 *b*. 67 B, 608 *c*. 69 A, 608 obs. 2. 70 D, 608 *d*. 73 D, 622. 74 B, 608 *c*. 76 B, 608 obs. 2. 78, 621. C, 622, 5. 80 E, 608 *d*. 81 D, 608. 83 C, 608 *d*. 84 B, 608 obs. 2. 87 E, 622. 88 D, 629. 90 D, 628 *d*. 91 A, 615. B, 613. 92 A, 628 *c*. 93 D, 608. 104 C, 625. 108 D, 628. 130, 529, 2. 132, 348. 394 *c*. 135, 531 obs. 2. 143, 403 *c*. 487, 6. 146, 517. 147, 388. 151, 283. 154, 363 obs. 155, 355. 156, 343 obs. 1, twice. 473 obs. 3. 159, 617. 160, 608. 163, 536. 164, 279. 496, 4. 165, 508 *c*. 167, 503, 3. 172, 633, V. 175, 617, 5. 176, 284. 177, 502. 568, 5. 178, 483. 179, 297, 3. 365. 180, 487, 8. 539. 182, 608 *c*. 183, 503, 2. 184, 514, 2d 2. 187 E, 622. 191, 534 *a*. 193, 371. 376. 397 obs. 198 *sq*. 334. 200, 408. 207, 489, II. 207 *sq*. 566, 3. 211, 588 *γ*. 212, 559 *a*. 214, 481 obs. 1. 216, 608 *c*. 220, 321. 539 obs. 2. 229, 528, 2. 565, 2. 230, 522. 232, 633, V. 235, 504, 3. 236, 442, 2. 238, 524, 3. 245, 382, 3. 249, 534 *b*. 252, 482. 257, 564. 265, 305. 266, 463. 557. 275, 413 obs. 5. 295, 494, 2. Phædr. p. 134, 521. 198 *sq*. 334. 228 D, 605. 261 C, 622. 262 B, 625. 265 A, 604. B, 599 *c*. 282, 266, twice. 509 *a*. 283, 535 *a*. 286, 519. 289, 265. 516, 2 obs. 300, 567. 594, 2. 301, 436, 1. 302, 414, 2 *b*. 304, 434, 1 *a*. 317, 496, 8. 318, 440, 8. 328, 619. 332, 305. 338, 394 *d*. 339 *sq*. 288 *a*. 342, 400. 364, 263. 376, 410 *b*, obs. 2. 383, 600. 389, 453 obs. Phileb. p. 2, 9, 281, 2. 11 C, 605. 12 B, 608. 32, 592 *α*. 209, 439. 210, 338 *b*. 217, 516, 2. 219, 396. 221, 282. 226, 397 obs. 227, 265. 229, 386, 5. 244, 272. 247, 398. 253, 385, 9. 388. 260, 410 *b*, obs. 2. 413 obs. 4. 260 *sq*. 288 *d*. 270, 277 obs. 272, 550 obs. 4. 273, 382, 3. 279, 285, 2. 307, 279. 314, 538, 1. 572. Protag. p. 49, 448 *b*. 86, 592 *α*. 87, 471, 8. 89, 414, 1 *a*. 511, 2. 90, 489, II. 585 *β*. 97, 411, 3. 100, 546. 102, 469. 106, 407, 6. 433 obs. 3. 111, 515, 2. 117, 415. 119, 318. 120, 383, 6. obs. 1. 122, 392 *f*. 493 *d*. 503, 2. 124, 535 *d*. 135 *sq*. 479 obs. 2. 138, 520 obs. 5. 139, 535 *d*. 140, 624, 4. 143, 532 obs. 1. 151, 598. 168, 452. 177, 455 obs. 1 *b*. 182, 598. 191, 467 *d*. 325 D, 617. De Rep. I. init. 393. p. 150, 314 obs. 1. 151, 333 *c*. 152, 405, 7. 153, 394. 595, 4. 154, 591 *β*. 156, 263. 163, 372 *d*. 483. 169, 385, 8. 179, 392 *f*. 198, 479 obs. 2. 209, 391 *c*. 341 E, 629. 352 C, 610, 2. II. 41, 462. p. 208, 487, 5. 211, 449. 212, 355. 531. 535 *d*. 216, 408. 422. 218, 303. 221, 315, 1. 320, 2. 227, 373. 480 *c*. 255, 563. 359 D, 622, 2. III. init. 465, 2. p. 212, 347 obs. 3. 267,

322, 589. 270, 340. 274, 376.
 275 *sq.* 262. 276, 393. 457, 3.
 518. 279, 361. 284, 281, 2. 407,
 1. 467, 2 *a.* 286, 624, 4. 289,
 386, 4 obs. 298, 471, 7. 303, 467,
 2 *d.* 320, 531 obs. 2. 393 D, E,
 616, 3. IV. p. 330, 452. 331,
 439. 340, 345. 568, 3. 350, 363
 obs. 352, 513 obs. 3. 543. 370,
 590 *α.* V. init. 589 *c.* p. 6, 520 obs.
 4. 8, 436, 1. 10, 359 obs. 2. 16,
 437. 18, 420. 23, 633, IV. 24, 585
α. 30, 423, 4. 37, 517. 46 *sq.* 412,
 5 obs. 49, 540. 54, 567. 55, 433
 obs. 4. 61, 474. 62, 300. 66, 467,
 1. 453 C, 628 *c.* 478 D, 617 note *u.*
 VI. p. 78, 502. 86, 283. 89, 541
 obs. 1. 92, 358. 503, 3. 93, 534 *a.*
 99, 557. 104, 401. 114, 498. 115,
 418, 3 *a.* 485, 608 *c.* 492 C, 603.
 493 D, 603. 494 A, 603. VII.
 p. 113, 468. 137, 564. 139, 447, 4.
 157, 588 *c.* *γ.* 164, 466, 3. 174,
 377 obs. 1. 196, 588 *c.* *α.* 198, 318.
 VIII. p. 183, 602. 193, 576. 197,
 573. 206, 386, 5. 209, 493 *d.* 211,
 383, 5. 212, 327 obs. 2. 394 *a.* 490.
 225, 500. 229, 411, 4. 496, 9. 230,
 399 *c.* 475. IX. init. 285, 2. 532
 obs. 2. 239, 330. 331 *b.* note. 241,
 501. 242, 331 *b.* 243, 338 *a.* 250,
 482. 598 *b.* 252, 594, 1. 254, 353,
 3. 255, 476. 270, 402. 461. 273,
 357. 445 *c.* 275, 390 *b.* 575 D, 617.
 581 D, 617 *d.* 590 A, 610, 7. X.
 init. 354, 5. 505, II. p. 284, 570.
 300, 415. 310, 403 *a.* 322 *sq.* 499.
 537. 323, 529, 1, *ib.* 3. 325, 424, 3
d. 444, 4. 326, 432, 3. 422, 440, 6.
 Sophist. p. 200, 271, 2. 204, 288 *c.*
 209, 271, 2 obs. 216 B, 605. 220,
 389. 224, 436, 1. 226, 433 obs. 4.
 229, 279. 241, 473 obs. 1. 487, 5.
 243, 269, 2. 245, 265. 276, 277.
 277, *ib.* obs. 291, 283. 294, 264, 3.
 297, 413 obs. 4. Symp. p. 165, 312,
 1. 378, 4. 166, 289. 411, 3. 167,

408. 168, 286. 471, 8. 169, 537.
 170, 554. 171, 487, 5. 172, 437
 obs. 2. 174 E, 602. 192 E, 613.
 199 D, 602. 200, 298. 555 obs. 1.
 202, 509 *d.* obs. C, 610, 7. 210,
 516, 2. 210 *sq.* 466, 1. 212, 345.
 567. 215, 439. 216, 490. 221,
 591 *δ.* 226, 428, 1. 529, 3. 227,
 511, 5. 484 *c.* 230, 353, 3. 236,
 448 *a.* obs. 237, 488, 5. 238, 633,
 IV. 252, 499. 575. 253, 356. 260,
 585 *β.* 266, 521 obs. 1. 267, 338 *b.*
 Theæt. p. 13, 493 *d.* 51, 296. 392 *f.*
 note. 52, 456. 599 *b.* 61, 502. 576.
 64, 306. 70, 300 obs. 74, 488, 3.
 77, 503, 1. 80, 414, 2 *c.* 89, 373.
 90, 285, 2. 98, 600. 103, 288 *a.*
 110, 524, 1. 112 *sq.* 467, 2 *c.* 116,
 310. 129, 290 *a.* 130, 412, 8. 138,
 283. 139, 385, 8. 401 obs. 1. 141,
 385, 10. 142, 289. 146 A, 610, 6.
 150, 365. 157, 388. 166, 445 *b.*
 187, 376 obs. 1. 188 D, 620 *c.* 190
 B, 627. Theag. p. 6, 437. 9, 472,
 11. 11, 303. 306. 12, 488, 5. 16,
 450 obs. 2. 479 obs. 2. 17, 312, 3.
 18, 588 *c.* *γ.* 19, 356. 20, 556, 6.
 21, 484 *c.* Tim. p. 286, 324. 290,
ib. obs. 304, 298. 313, 505, II.
 316, 277 obs. 321, 521 obs. 1. 326,
 439 obs. 2. 327, 339 *a.* 339, 329.
 498 obs. 367, 490.
 Plutarch. Brut. 21, 285, 2. Cim. 5,
 356. Syll. 2, 364 obs. Themist. 13,
 492 *c.* Op. T. VIII. p. 181, 407, 4.
 Simonides ap. Plat. Protag. p. 159,
 475. ap. Plutarch. de Audiend.
 Poët. c. 1, p. 59, ed. H. 448 *b.*
 Solon. El. ap. Brunck. Poët. Gnom.
 p. 74, v. 9, 298. ap. Plutarch. Sol.
 31, 420.
 Sophocles Aj. 38, 628, 5. 40, 417.
 42, 415. 44, 628 *c.* 58, 624. 70,
 533 obs. 3, 3. 75, 511, 5. 76, 296.
 79, 610. 118, 295. 121, 408. 123,
 624, 2 obs. 141, 378, 2. 168, 434,
 2 *b.* 245, 487, 3. 279, 611. 287,

- 418, 3 *b*. 290, 425. 314, 442, 3.
 319, 372 *d*, obs. 1. 590 *a*, *a*. 321,
 317. 378, 623, 2. 381, 429, 1.
 386, 357. 395, 389. 428, 609.
 506, 551. 509, 393. 511, 329.
 516, 418, 3 *a*. 531, 402. 534, 386,
 4 obs. 536, 506, 1. 539, 392 *i*, *β*.
 550, 513. 554, 540. 556, 623, 2.
 571, 623. 588, 559 *a*. 590 *a*, *β*.
 652, 551 obs. 669 *sqq.* 382, 3. 679,
 568, 1. 757, 558. 758, 419, 3. 762,
 556, 6. 764, 410 *a*, obs. 781, 556, 7.
 800, 624. 884, 617. 908, 348. 989,
 394 *a*. 998, 320, 1. 1018, 591 *β*.
 1045, 387. 1050, 357. 1083, 583
c. 1100, 337, twice. 1107, 423, 5.
 1114, 437 obs. 1. 1122, 320, 2.
 1128, 388. 1131, 608 *b*. 1143, 542
 obs. 2. 1154, 409, 1 *a*. 1161, 327
 obs. 2. 1178, 422. 1235, 374. 1266,
 487, 5. 1292, 377 obs. 2. 1376,
 282. Antig. 21, 288 *f*. obs. 2. 22,
 316. 331 *a*. 24, 401. 32, 559 *b*.
 43, 401 obs. 2. 44, 564. 51, 590 *a*,
δ, note. 75, 454. 84, 511, 5. 86,
 424, 1. 91, 610. 114, 314 obs. 2.
 145, 489. III. 150, 544. 182, 450
 obs. 1. 212, 426, 2. 260, 562, 1. 268,
 384. 277, 608. 327, 617. 348, 503, 4.
 354, 496, 8. 363, 493 *d*. 393, 615.
 399 *sq.* 296. 404, 474. 408, 421.
 411, 596 *c*. 441, 427, 4 *a*. 442,
 533 obs. 3, 2. 451, 397 obs. 466,
 600. 473, 550 obs. 3. 488, 331 *b*.
 496, 566, 3. 537, 428, 1. 544,
 542 obs. 4 *a*. 547, 296. 555, 586 *γ*.
 560, 384. 567, 279. 576, 443, 1.
 580, 317. 604, 517. 618 *sqq.* 522.
 632, 320, 1. 517. 634, 622, 6.
 644, 386, 3. 646, 634, III. 663,
 542 obs. 2. 670, 490. 677, 443, 1.
 678, 447, 2. 685, 608, 4. 632, 3.
 707, 475. 710, 539. 722, 617, 6.
 778, 542 obs. 3. 787, 416. 847,
 322 obs. 889, 568 *c*. 904, 389.
 995, 550 obs. 4. 1001, 434, 2 *b*.
 1021, *ib.* 1089, 530, 2. 1105, 622, 3.
 1130, 435. 1161, 589. 1173, 541
 obs. 1, note. 1179, 568, 5 obs. 1182,
 320, 2. 1184, 322. 1185, 313.
 1205, 371. 1209, 442, 4. 1327, 462.
 1336, 622, 5. El. 9, 544. 24, 548,
 5. 25, 616, 3. 27, 601. 36, 317. 42,
 516, 1 *b*. 45, 286. 107, 533 obs.
 3, 4. 126, 513. 130, 309. 147,
 383, 5 obs. 413 obs. 5. 233, 402.
 236, 400 *g*. 237, 326 obs. 2. 251,
 417. 261, 603. 264, 541 obs. 1.
 293, 547, 1. 300, 275. 343, 322
 obs. 466, 2. 373, 324. 380, 608, 5.
 382, 591 *β*. 391, 436, 3 *a*. 396,
 547, 2. 421, 537. 442, 395, 2.
 464, 591 *δ*. 507, 312, 3. 517, 533
 obs. 3, 3. 541 obs. 1, note. 520,
 410 *b*. 522, 549, 8. 556, 605.
 613, 471, 7. 622, 298. 668, 506, 1.
 680, 619. 711, 592 *β*. 751, 363 obs.
 760, 519. 778, 346 obs. 2. 783,
 405, 8 *a*. 868, 363. 900, 378, 1.
 957, 412, 8. 960, 420. 977, 436, 1.
 987, 331 *d*, note. 993, 629. 1005,
 406, 4. 1025, 568, 1. 1027, 345.
 1054, 372. 1098, 626 *h*. 1127, 573.
 1178, 629. 1349, 418, 3 *a*. 1364, 426,
 2 obs. 1. 1377, 418, 2, note. 1457,
 461. CEd. Col. 12, 535 *b*. 15, 628
e. 17, 543. 20, 389. 28, 605. 31,
 622, 6. 82, 392 *f*. 83, 568, 5 obs.
 91, 433 obs. 2. 113, 413 obs. 5.
 113 *sqq.* 522. 182, 605. 314, 413
 obs. 5. 332, 466, 2. 334, 474 *b*.
 335, 541 obs. 1, note. 344, 466, 1.
 352, 617, 4. 355, 320, 2. 372,
 394 *c*. 431. 378, 616. 385, 538, 1.
 396, 378, 2. 421, 609. 442, 542
 obs. 2. 495, 609. 539, 513 obs. 3.
 565, 608. 567, 359. 571, 295.
 583, 428, 1. 587, 605. 598, 449.
 608, 605. 631, 313. 649, 282. 677,
 317. 721, 385, 9. 742, 286. 743,
 461. 752, 535 *d*. 761, 598 *b*. 768,
 544. 786, 375, 3. 861, 628, 5.
 907, 474 *a*. 919, 414, 3. 936, 401
 obs. 2. 965, 599 *c*. 977, 602. 980,

625. 1102, 312, 2. 1104, 511, 2.
 1120, 562, 2. 1166, 418, 2. 1171,
 485. 1191, 546. 1202, 610. 1210,
 550 obs. 1. 1211, 326. 1239, 310.
 1262, 386, 5. 1276, 613. 1308,
 350. 1308—1326, 477 *a*. 1333,
 465, 3. 1354, 477 *b*. 1380, 338 *b*.
 1429, 372 *c*. 1435, 300. 1441, 465,
 2. 1468, 605. 1482, 359 obs. 2.
 382, 4 obs. 428, 2. 1490, 553, 4
 obs. 1. 1502, 517. 1505, 391 *d*.
 1550, 430, 6. 1580, 550 obs. 4.
 1595, 331 *c*, obs. 1674, 440, 6. (Ed.
 Tyr. init. 270 *a*. 18, 442, 1. 58,
 444, 5. 77, 527 obs. 2. 80, 429, 4.
 101, 568, 3. 117, 556, 1. 139, 600.
 175, 400 *g*. 179, 317. 224, 295.
 246, 467, 2 *a*. 253, 626. 255, 508
c, obs. 1. 261, 442, 4. 314 *sq.* 294,
 2. 334, 459, 1. 345, 315. 372, 305.
 380, 388. 390, 618. 393, 372 *b*.
 411, 371. 426, 591 *β*. 517, 617.
 523, 599 *c*. 542, 439. 543, 511, 4.
 557, 404, 6. 598, 363 obs. 603,
 432, 4. 638, 511, 5. 709, 356.
 717, 426, 2. 718, 413 obs. 5. 723,
 477 *b*. 733, 595, 4. 790, 529, 2.
 792, 535 *d*. 821, 401 obs. 2. 825,
 377 obs. 2. 862, 473. 863, 617, 4.
 947, 620. 955, 599, 4. 966, 563 obs.
 967, 496, 4. 1004, 605. 1021, 492 *b*.
 1082, 286. 1114, 597. 1118, 628 *e*.
 1184, 292. 1208, 430, 6. 1266, 616.
 1293, 448 *b*. 1295, 479 obs. 2. 1356,
 391 *c*. 1379, 291. 1380, 461.
 1387, 533 obs. 3, 3. 608. 1416, 542
 obs. 4 *a*. 1437, 322. 1438, 599 *c*.
 1589, 520 obs. 5. Philoct. 15, 264,
 3. 30, 517. 553, 4. 33, 568, 4. 36,
 431. 54, 623, 2. 80, 531. 86, 477
d. 103, 516, 1 *b*. 173, 415. 198,
 539 obs. 2. 204, 357. 222, 553, 4
 obs. 2. 223, 429, 4. 234, 542 obs. 4 *c*.
 253, 569, 2. 300, 516, 2. 314, 408.
 316, 468. 320, 428, 2. 343, 529, 2.
 353, 557 obs. 354, 390 *c*. 413, 559 *c*.
 435, 438. 497, 285, 2. 554, 624
 obs. 572, 599 *c*. 593, 602. 615,
 529, 3. 631, 461. 645, 555 obs. 3.
 646, 419, 4. 656, 531 obs. 2. 674,
 514, 4. 675, 570. 681, 382, 4 obs.
 682, 453. 693, 528, 2. 762, 515, 3.
 867, 398. 879, 557. 943, 559 *b*.
 975, 511, 5. 1204, 617. 1241, 413
 obs. 1. 1273, 608. 1274, 549, 7.
 1289, 430, 6. 1301, 413 obs. 5.
 1302, 514, 3. 1363, 510, 6. 1426,
 331 *a*. Trach. init. 522. 2, 294, 2
 obs. 8, 617. 18, 391 *d*. 41, 349.
 49, 415. 55, 321. 74, 394 *a*, obs. 1.
 88, 608. 98, 295. 127, 338 *b*. 157,
 421. 171, 405, 8 *b*. 186, 477 *d*.
 196, 514, 1st 2. 226, 608. 247, 317.
 260, 435. 283, 426, 2 obs. 1. 371,
 386, 3. 520, 302, 2. 527, 430, 6.
 563, 398. 569, 361. 592, 524, 1.
 593, 566, 5. 596, 577. 701, 473
 obs. 1. 908, 430, 6. 978, 608.
 1046, 311. 1048, 601. 1103, 274.
 1122, 295. 1160, 594, 2. 1182, 628
e. 1183, 511, 5. 1201, 566, 3.
 1216, 439 obs. 2. 1220, 543. 1238,
 538, 2. Frag. XXVIII. p. 677, ed.
 Brunck. 403 *c*, obs. 1. ap. Athen. I.
 17 D, (Brunck. p. 605) 402.
 Theocritus I. 7, 469. 70, 351. 136,
 399 *d*. II. 15, 453. 20, 534 *b*. 82,
 628, 4. IV. 40, 348. 59, 328.
 V. 22, 399 *d*. VI. 15, ib. VII. 64,
 375, 2. 143, 362. VIII. 23, 423,
 4. X. 40, 348. XI. 79, 487, 6.
 XV. 75, 348. 94, 339 *a*. XVI. 17,
 379. XVII. 480 *c*. 21, 375, 2.
 XX. 26, 450 obs. 2. XXI. 48, 280.
 436, 1. 51, 608 *c*. XXII. 74, 608
 note *l*. XXIII. 3, 423, 4. XXIV.
 89, 379. 93, 544. XXV. 45, 525,
 7 *b*. XXIX. 21, 306.
 Theognis 26, 383 obs. 207, 288 *f*.
 231, 401 obs. 2.
 Theophrastus Char. III. 5, 399 *c*. IV.
 596 *a*. V. 354, 6 *b*. 453 obs. XX.
 1, 399 *c*. XXIX. init. ed. Schn. 328.
 Thucydides I. init. 272. 1, 267, 1 *a*.

485. 1, 25, 555 obs. 1. 2, 442, 2.
 479 obs. 2. 3, 267, 1 *b*. 297. 327.
 6, 289. 8, 633, V. 9, 557. 12, 482.
 16, 541 obs. 1, note. 17, 617. 19,
 338 *b*. 20, 301. 21, 456. 22, 315,
 1. 461. 23, 455 obs. 1 *a*. 539 obs. 1.
 24, 272. 425. 578. 25, 533. 28,
 595, 4. 29, 303. 34, 586 δ . 36, 288
 obs. 3 *c*. 41, 539. 44, 380. 534 *c*,
 obs. 46, 472, 12. 49, 265. 319. 521.
 562, 1, note. 50, 448 *b*. 514, 5. 535
b. 620. 52, 320, 2. 429, 2. 55, 394
d. 56, 322. 58, 299. 526. 64, 574.
 65, 355. 68, 267, 1. 413 obs. 5.
 462. 463. 69, 267, 1. 535 *d*. 71,
 500. 525, 7 obs. 72, 295. 529, 2.
 630, 1. 73, 396, 533 obs. 3, 3. 74,
 430, 7. 508 *b*. 585 β . 75, 345. 76,
 547, 2. 77, 268 obs. 80, 402. 565,
 2. 82, 489, II. 490. 83, 372. 455
 obs. 1 *b*. 84, 269, 2. 288 *e*. 373.
 493 *b*. 451. 85, 454. 86, 286. 89,
 358. 392 *g*, 1. 473 obs. 1. 91, 401
 obs. 2. 93, 296, twice. 548, 6 obs.
 95, 376. 504, 1. 608. 96, 309. 591
 δ . 102, 400 *e*. 498 obs. 530, 2. 548,
 3. 103, 479. 105, 277. 106, 278.
 107, 432, 3. 108, 276. 313. 109,
 294. 338 *b*. 110, 271, 2 obs. 272.
 304. 111, 272. 352, 2. 112, 331 *c*.
 415. 113, 372 *d*, obs. 2. 115, 356.
 116, 556, 7. 563. 118, 288 *b*. 550
 obs. 4. 122, 420. 439. 125, 374.
 443, 1. 126, 417 obs. 2. 421. 128,
 407, 7 obs. 130, 407, 2. 492 *c*. 496,
 3. 132, 407, 6. 136, 600, 608. 137,
 485. 608. 138, 270 *b*. 532 obs. 2.
 139, 532. 140, 365. 142, 283. 143,
 434, 2 *a*. II. 2, 565, 1. 3, 302, 2.
 391 *c*. 4, 301. 507, 2. 5, 524, 3.
 525, 7 *b*. 617. 6, 522. 8, 507, 3,
 twice. 10, 521. 11, 525, 7 *b*, obs.
 12, 345. 526. 13, 529, 2. 15, 282.
 16, 359 obs. 2. 17, 319. 18, 354,
 6 *a*. 402 obs. 497. 580, 1 *f*. *ib*. 2.
 19, 349 obs. 20, 532. 597 *a*. 21,

400 *e*. 413 obs. 1. 529, 1. 26, 482.
 27, 535 *a*. 561 *a*. *ib*. *b*, note. 29,
 288 *c*. 34, 527. 586 δ . 608. 35,
 533 obs. 2. 568, 5 obs. 37, 359 obs.
 1. 472, 11. 39, 338 *b*. 372 *d*, obs. 1.
 528, 2. 40, 439 obs. 1 *c*. 541 obs. 1.
 40 extr. 535 *d*. 41, 429, 1. 480 *c*,
 obs. 3. 44, 267, 1. 307 *b*. 363. 481
 obs. 2. 47, 358. 434, 2 *b*, obs. 462.
 49, 390 *b*. 50, 449. 451. 53, 542
 obs. 2. 562, 1. 56, 356. 57, 353, 3.
 60, 285, 2. 524, 2. 630, 1. 61, 393.
 448 *b*. 62, 340. 426, 3 obs. 1. 455
 obs. 1 *d*. 63, 269, 2. 439 obs. 1 *a*.
 65, 283. 317. 331 *d*. 354, 5. 71,
 331 *b*, note. 72, 413 obs. 4. 77,
 296. 332. 401 obs. 2. 531. 79, 313.
 80, extr. 598. 88, 482 obs. 1. 89,
 514, 2d 2. 540. 546. 90, 315. 93,
 520 obs. 3. 101, 268 obs. 531 obs.
 2. 533 obs. 5. 102, 537. III. 1,
 542 obs. 3. 2, 536. 3, 493 *d*. *ib*. *e*.
 5, 433 obs. 4. 6, 533 obs. 3, 5. 535
d. 10, 269, 2. 496, 1. 11, 401 obs.
 2. 452. 12, 314 obs. 1. 439 obs. 1 *c*.
 13, 514, 3. 17, 289. 18, 286. 34,
 628. 36, 437. 455 obs. 1 *d*. 490.
 37, 598. 38, 590 *a*, α . 39, 341.
 376 obs. 3. 377. 42, 621. 44, 525,
 7 *b*. 45, 526. 48, 609. 49, 479 obs.
 2. 53, 520 obs. 5. 56, 409 *b*. 587
a. 57, 347 obs. 3. 61, 413 obs. 4.
 64, 418, 3 *b*. 70, 355. 418, 2. 74,
 533 obs. 2. 628. 75, 531 obs. 2.
 79, 555 obs. 3. 81, 376. 425. 483.
 489, III. 84, 514, 5. 548, 5. 85,
 268 obs. 88, 443, 1. 89, 598. 90,
 493 *d*. 92, 316. 358. 482. 93, 307 *b*.
 96, 400 *c*. 97, 403 *c*. 98 extr. 403
b. 99, 586 γ . 104, 309. 378, 2.
 110, 531. 111, 487, 5. 112, 304.
 113, 507, 2. 591 γ , 628. 114, 479,
 twice. IV. 6, 327 obs. 1. 8, 535 *b*.
 9, 534 *c*, obs. 10, 359. 534 *b*. 11,
 326. 12, 413 obs. 3. 14, 573. 15,
 413 obs. 5. 493 *d*. 591 δ , twice. 18,

- 481 obs. 2. 19, 404, 5. 413 obs. 4. 20, 567. 26, 307 *b*. 28, 282. 29, 550 obs. 3. 30, 425. 33, 286. 35, 403 *b*. 36, 402. 535 *a*. 403. 39, 449. 40, 533 obs. 3, 5. 43, 301. 55, 617. 59, 575. 60, 521. 61, 308. 383, 6. 490. 64, 557. 69, 467, 2 *b*. 70, 506, 2. 84, 628. 85, 403 *c*. 487, 4. 92, 394 *a*, obs. 1. 461. 624. 96, 628. 106, 531. 113, 552, 4. 118, 429, 1. 130, 442, 3. 589 *b*. 133, 552, 2. V. 6, 476. 9, 372. 506, 2. 533 obs. 1. 544. 15, 633, IV. 23, 280. 436, 1. 25, 533 obs. 3, 4. 31, 442, 2. 32, 327. 570. 35, 551. 36, 531 obs. 2. 43, 413 obs. 4. 49, 264, 5. 65, 504, 3. 67, 584. 70, 392 *g*, 1. 75, 490. 82, 599. 83, 327 obs. 1. 94, 479. 111, 391 *c*. VI. 1, 487, 5. 2, 338 *b*. 589 *c*. 6, 325 obs. 7, 596 *a*. 11, 623. 12 extr. 479 obs. 2. 15, 449. 496, 3. 18, 392 *g*, 3. 403 *c*, obs. 598. 21, 457, 3 obs. 1. 22, 372 *b*. 24, 420. 25, 515, 2. 31, 392 *g*, 1. 425. 32, 592 *a*. 33, 403 *b*. 36, 493 *d*. 37, 587 *c*, δ . 604. 39, 417. 43, 268 obs. 46, 391 *c*. 54, 490. 59, 580, 1 *c*. 60, 617. 63, 264, 5. 64, 625. 69, 589 *a*. 71, 428, 1. 73, 349. 76, 396. 82, 340. 95, 455 obs. 2. 96, 520 obs. 2. 97, 553, 3. 3, 442, 2. 6, 549, 7. 10, 401 obs. 2. 11, 338 *b*. 482. 13, 288 *f*. obs. 1. *ib*. obs. 2. 15, 569, 2. 18, 521. 21, 461, twice. 473. *ib*. obs. 1. 22, 429, 4. 24, 289. 629. 25, 342 *b*. 442, 2. 481. 519. 528, 3. 25 extr. 568, 2. 29, 527. 577. 32, 605. 35, 391 *c*. 36, 354, 5. 40, 586 *c*. 42, 321. 598, 624. 479 obs. 2. 539 obs. 2. 43, 265. 303. 316. 391 *c*. 44, 267, 1 *a*, twice. 463. 482 obs. 1. 525, 6. 45, 449. 47, 547, 1. 591 δ . 48, 269, 2. 620. 49, 285, 2. 50, 556, 6. 613. 53, 533 obs. 3, 4. 54, 276. 55, 326 obs. 1. 442, 3, 509 *a*. 56, 535 *d*. 57, 299. 313. 322. 58, 272 obs. 62, 437 obs. 439. 63, 403 *c*. 454. 64, 413 obs. 1. 66, 452. 68, 620. 69, 628. 70, 266. 296. 490. 596 *b*. 73, 340. 73 extr. 288 *f*. 74, 628. 76, 628. 77, 383, 6 obs. 1. 386, 1. 403 *b*. 448 *a*. 79, 526. 82, 479. 83, 504, 1. 86, 288 *e*. 87, 483. 88, 632, II. twice. VIII. 1, 270 *a*. 533 obs. 3, 5. 5, 420. 7, 425. 8, 376. 9, 307 *b*. 15, 320, 1. 23, 424, 3 *b*. 24, 562, 2. 29, 535 *b*. 31, 284. 41, 281, 1. 413 obs. 5. 47, 535 *d*. 48, 282. 60, 608. 63, 441, 2 *c*. 531 obs. 2. 65, 447, 4. 66, 269, 2. 68, 461. 74, 500. 76, 531. 77, 276. 78, 538, 1. 84, 457, 1. 462. 87, 401 obs. 2. 556, 1. 90, 289. 417 obs. 1. 91, 296. 92, 633, IV. 93, 566, 3. 95, 438. 100, 463. 102, 326. 105, 271, 1.
- Tyrtæus III. 12, 328. 16, 527 obs. 2. 33, *ib*. 40, 316. 41, 331 *c*, obs.
- Xenophon, Ages. init. 525, 7 *a*. 1, 4, 345. 7, 541 obs. 1, note. 10, 529, 1. 21, 521. 22, 356. 24, 531. 33, 345. 36, 480 *c*. 533. 37, 531 obs. 2. 2, 7, 373. 633, IV. 9, 388. 4, 4, 467, 2 *c*. 8, 2, 479 obs. 2. 4, 373. 9, 1, 535 *d*. 9, 2, 521 obs. 1. 535 *d*. Anab. I. 1, 10, 522. 2, 3, 355. 7, 521. 21, 295. 529, 2. 3, 2, 331 *b*. 533, 4. 3, 403 *c*. 6, 569, 2. 14, 507, 3. 15, 617 *c*. 16, 519. 4, 8, 599 *c*. 9, 406, 3. 6, 10, 366. 7, 3, 623. 5, 319. 12, 355. 13, 353, 4. 8, 25, 535 *a*. 9, 19, 474. 22, 461. 25, 473. 10, 4, 417 obs. 2. II. 3, 6, 523, 1. 4, 1, 345. 5, 482. 7, 467, 2 *a*. 28, 375, 2. 5, 1, 427, 4 *b*. 5, 481 obs. 2. 12, 479 obs. 1. 16, 524, 4. 18, 482 obs. 1. 20, 590 δ . 21, 372 *d*. 32, 527. 6, 25, 527 obs. 2. III. 1, 2, 525, 7 *b*. note. 19, 373. 22, 419, 3. 2, 11, 393. 413 obs. 1. 615. 37, 282.

4, 7, 309. 36, 294. 5, 11, 541 obs. 1, note. IV. 1, 15, 288 *b*. 2, 10, 509 *d*. 15, 496, 1. 3, 29, 529, 1. 4, 2, 392 *g*. 1 obs. 15, 400. 5, 12, 422. 24, 424, 3 *c*. 7, 20, 313. 8, 2, 461. 10, 290 *b*. 12, 479 obs. 2. V. 2, 9, 493 *d*. 24, 394 *b*, obs. 497. 5, 15, 362. 22 *sq*. 611, 3. 7, 9, 530, 2. 20, 378, 3. 8, 24, 409 *b*, obs. VI. 4, 11, 264, 5. 18, 538, 2. 24, 437 obs. 2. 5, 9, 266. 6, 23, 412, 5. 41, 365. VII. 3, 32, 376. 4, 24, 525, 6. 6, 36, 498. 7, 24, 516, 1 *b*. Apol. Socr. 3, 552, 1. 6, 524, 5. 13, 542 obs. 2. Cyrop. I. 1, 2, 337. 404, 5. 13, 608. 2, 1, 375. 2, 326. 388. 503, 3. 5, 486, 2 *c*. 7, 346. 11, 280. 597. 14, 347 obs. 3. 3, 2, 441, 1. 9, 286. 379. 12, 525, 6. 17, 412, 7. 577. 4, 3, 407 obs. 5, 305. 8, 383, 6 obs. 2. 27, 394 *b*. 28, 574. 5, 1, 381 obs. 2. 2. 273. 4, 332. 9, 568, 1. 11, 547, 2. 6, 2, 401 obs. 2. 585 *a*. 8, 548, 6 obs. 624. 12, 325. 28, 439. 29, 409 *a*. 35, 324. 39, 318. II. 1, 5, 426, 2. 430, 6. 521. 6, 621. 15, 535 *d*, obs. 21, 271, 2. 29, 531 obs. 1. 2, 2, 602. 3, 542 obs. 4 *c*. 10, 288 *f*, obs. 12, 433 obs. 4. 434, 1 *a*. 17, 341. 20, 269, 2 obs. 26, 330. 3, 5, 355 obs. 20, 406, 4. 29, 405, 7 *a*. 4, 23, 288 *f*. III. 1, 1, 374. 5, 425. 7, 441, 2 *b*. 8, 624 *b*. 19, 567. 29, 482. 36, 342 *b*. 39, 348 *b*. 412, 5. 2, 1, 514, 5 obs. 2, 503, 3. 15, 409 *b*. 16, 392 *i*, β . 3, 4, 266. 9, 324 obs. 416. 10, 322. 13, 551 obs. 38, 468. 41, 453. 48, 411, 3. 49, 523, 2. 54, 563. 55, 525, 7 *a*. 324. IV. 1, 3, 295. 340. 8, 308. 14, 339 *a*, twice. 18, 530, 2. 2, 8, 604. 12, 535 *d*. 21, 569. 39, 520 obs. 4. 40, 360, 2. 3, 3, 392 *i*, α . 21, 401. 4, 4, 507, 2. 19, 296. 5, 1, 442, 2. 9, 540. 15, 448 *b*. 36, 522. 46,

541 obs. 1. 6, 3, 630, 2. V. 1, 2, 501. 4, 465, 2. 7, *ib*. 1. 12, 457, 3. 2, 4, 537. 7, 345. 12, 393. 14, 414, 3 obs. 23, 626. 27, 376. 31, 281, 1. 32, 422. 36, 398. 3, 12, 394 *b*, obs. 16, 482 obs. 1. 4, 4, 484 *c*. 19, 296. 539. 30, 482. 5, 4, 413 obs. 2. 16, 420. 24, 622. 32, 602. 34, 384. 42, 408. 47, 569, 1. VI. 1, 1, 286. 6, 487, 2. 7, 467, 2 *c*. 24, 325 obs. 28, 354, 5. 42, 357. 2, 9, 500. 3, 8, 277. 11, 424, 3 *d*. 24, 421. 27, 489, II. 33, 312, 1. 4, 2, 492 *b*. *ib*. *c*. 5, 270 *b*. 7, 465, 4. VII. 1, 1, 393. 10, 599 *a*. 31, 365. 38, 599 *b*. 44, 412, 5 obs. 2, 5, 417 obs. 1. 13, 498. 26, 535 *a*. 4, 5, 487, 4. 15, 482 obs. 2. 5, 22, 375, 2. 33, 399 *d*. 44, 359 obs. 1. 45, 487, 7. 46, 542 obs. 4 *b*. 52, 583 *c*. 56, 315. 60, 441, 2 *c*. 62, 331 *d*. 73, 269, 2. 78, 360, 3. 84, 479 obs. 2. VIII. 1, 1, 407. 3, 610. 4, 340. 480 *c*, obs. 2. 16, 402. 18, 340 obs. 28, 624, 4. 40, 373. 44, 521 obs. 1. 2, 20, 336. 3, 27, 621. 32, 448 *a*. 37, 413 obs. 5. 41, 442, 4. 47, 511, 5. 4, 5, 536. 9, 558. 11, 625. 5, 25, 394 *a*. 6, 18, 598 obs. 26, 548, 8. Hell. I. 2, 2, 394 *b*. 3, 21, 568, 2. 6, 4, 507, 1. 6, 10, 541 obs. 1. II. 1, 18, 450 obs. 2. 20, 271, 2, obs. 353, 6 *a*. 479. 581 *b*. 27, 390 *c*. 28, 281, 2. 32, 365. 2, 3, 301 *a*, obs. 9, 461. 16, 295. 20, 479. 3, 23, 504, 1. 24, 451. 25, 473 obs. 1. 622. 26, 384. 27, 624. 51, 481 obs. 2. 56, 506, 2. IV. 1, 14, 616, 3. 3, 1, 538, 1. 6, 5, 450 obs. 2. V. 2, 36, 490. 3, 27, 497. 4, 1, 426, 2 obs. 3. 6, 603. 7, 500. VI. 2, 32, 623, 3. 3, 19, 492 *c*. 4, 2, 631, 3. 6, 296. 7, 494, 2. 13, 633, V. 18, 463. VII. 5, 12, 271, 2. 275. 393. 504, 1. 17, 482 obs. 1. 18, 498. 577. 24, 266. Hier. 1, 2,

626. 9, 509 *a*. 16, 413 obs. 1. 19, 490. 21, 463. 2, 9, 547. 2. 10, 555 obs. 2. 4, 1, 316. 3, 407. 2. 6, 310. 5, 5, 455 obs. 4. 6, 3, 386, 1. 10, 377. 12, 478 *a*. 16, 310. 7, 2, 331 *c*, obs. 409 *b*, obs. 3, 344. 9, 361. 9, 2, 622, 5. 7, 283. 8, 398. 10, 326 obs. 2. 10, 2, 535 *d*. 4, ib. obs. 11, 5, 377. 11, 401. 13, 514, 5 obs. Mem. Soc. I. init. 388. 1, 5, 508 *b*. 14, 501. 598 *a*. 2, 8, 617 *c*. 9, 573. 15, 328. 22, 569, 2. 25, 403 *a*. 45, 492 *b*. 46, 461. 55, 294, 2. 539. 60, 342 *b*. 62, 487, 4. 3, 3, 335. 4, 376, ib. obs. 3. 525, 6. 8, 320, 3. 16, 381. 4, 13, 295. 304. 327 obs. 1. 14, 586 *c*, *γ*. 5, 2, 535 *a*. 6, 4, 448 *a*. 5, 568, 5 obs. 9, 534 *b*. 10, 550 obs. 4. 11, 411, 4. 610. 12, 508 *c*. 13, 527 obs. 2. 14, 270 *a*. 7, 2, 305. 3, 531. 8, 493 *e*. II. init. 406, 1. 1, 1, 328. 339 *b*. 351. 5, 372 *d*. 7, 339 *a*. 9, 409, 1 *a*, twice. 14, 481. 15, 535 *d*. 540. 17, 422. 498. 18, 486, 2 *b*. 19, 423, 5. 21, 515, 2. 28, 447, 3 *a*. 31, 403 *c*. 434, 2 *b*. 2, 1, 414, 2 *b*. 3, 599 *c*. 7, 413 obs. 2. 8, 507, 1. 9, 410 *b*. 32, 359. 3, 6, 446, 7. 8, 410 *a*. 9, 467, 2 *a*. 10, 591 *d*. 11, 351. 18, 280. 436, 1. 19, 585 *β*. 5, 11, 337. 6, 1, 339 *a*. 7, 296. 25, 555 obs. 2. 28, 421 obs. 34, 473 obs. 2. 7, 1, 360, 3. 621. 2, 436, 2. 6, 559 *b*. 10, 508 *c*, obs. 1. 9, 2, 616, 2. 4, 532. 6, 444, 4. 8, 624, 4. 10, 1, 407, 7 obs. III. init. 531 obs. 1. 1, 6, 322. 7, 441, 2 *a*. 2, 2, 394 *b*. 5, 3, 482. 10, 271, 1. 15, 477 *c*. 26, 409, 1 *a*. 6, 1, 424, 3 *b*. 548, 8. 3, 447, 3 *b*. 10, 281, 2. 17, 327. 355. 7, 7, 336. 616, 3. 9, 610. 8, 10, 543. 9, 2, 577. 10, 11, 629. 13, 332. 11, 1, 451. 13, 3, 448 *b*. IV. 1, 2, 401. 599 *a*. 3, 459. 463. 2, 1, 418, 2. 493 *d*. 4, 394 *a*. 5, 501. 6, 488, 4. 10, ib. 5. 10 *sqq*. 517. 19, 500. 33, 490. 3, 8, 610, 6. 4, 7, 298. 11, 548, 4. 13, 610, 6. 24, 449. 5, 10, 360, 2. 6, 11, 479 obs. 2. 13, 599 *a*. 7, 5, 542 obs. 3. 8, 4, 413 obs. 5. extr. 445 *b*. 461. (Econ. 1, 4, 535 *d*, obs. 2, 15, 383, 6. 18, 479 obs. 2. 3, 11, 320, 3. 6, 1, 548, 8. 8, 263 obs. 7, 3, 414, 2 *b*. 9, 12, 542 obs. 2. 14, 492 *b*. 10, 4, 465, 4. 16, 3, 373. 7, 284. 10, 448 *b*. Rep. Ath. 2, 8, 286. 12, 290 *b*. Rep. Lac. 1, 3, 461. 6, 279. 9, 359. 2, 8, 322. 11, 408. 5, 7, 535 *d*, obs. 544. 6, 1, 301 *a*. 10, 4, 468. 11, 4, 413 obs. 4. Symp. 1, 5, 585 *β*. 3, 3, 361. 4, 31, 331 *c*, obs. 7, 2, 354, 6 *b*. 8, 3, 376 obs. 3. 22, ib. Vec- tig. 2, 9, 309. 10, ib. 4, 23, ib. 24, ib. 43, 331 *c*, obs. 5, 2, 389. 6, 496, 3.

Scriptores Romani.

- Cæsar Bell. Gall. I. 1, 574.
Cicero ad Att. VII. 3, 471, 9. XII. 16, 40, ib. De Fin. I. 5, 13, 472, 10. 12, 40, 630, 1. II. 10, init. 542 obs. 4 *c*. 33, 107, 310. V. 12, 34, 453 obs. Pro Mil. 22, 580, 2. 35, 96, 496, 3. Pro Mur. 71, 626. De Nat. Deor. II. 52, 130, 459, 2. Or. 16, 52, 432, 4. 20, 68, 296. De Or. I. 4, 15, 453 obs. 6, 23, ib. 42, 190, 413 obs. 4. 44, 197, 453 obs. II. 4, 16, 303. 19, 79, 432, 4. 57, 455 obs. 3. Or. pro Planc. 10, 26, 466, 1. Pro S. Rosc. 10, 626. Tusc. Disp. I. 20, 46, 401 obs. 1. 22, 51, 439. 23, 55, 440, 8. 34,

- 83, 467, 2 *d.* V. 12, 315, 1. 12, Quintilian XI. 1, 21, 450 obs. 2. Trib.
 35, 603. Verr. IV. 30, 68, 403 *c.* Mar. ad fin. 506, 2.
 Horatius Carm. IV. 2, 534 *b.* Serm. Sallust. Jug. 100, 391 *c.*
 I. 9, 4, 459, 2. Tacitus Agric. 18, 391 *c.*
 Livius I. 14, 354, 5. IV. 51, 537. Virg. Ecl. III. 106, 421. VIII. 55,
 XXI. 60, 301 *b.* obs. 399 *d.* Æn. I. 557, 474 *c.* IV. 502,
 Ovidius Fast. I. 357, 479 obs. 2. 450 obs. 2. VIII. 658, 580, 2. X.
 Plautus Rud. III. 5, 18, 511, 4. 874, 633, VII. XI. 383, 556, 5.
 Propertius III. 7, 17, 482.

F I N I S.

L O N D O N :

PRINTED BY RICHARD TAYLOR,

RED LION COURT, FLEET STREET.



B O O K S

PUBLISHED BY

JOHN MURRAY, ALBEMARLE STREET.



CLASSICAL LITERATURE.

A GREEK GRAMMAR for the Use of Schools, abridged from the Greek Grammar of AUGUSTUS MATTHIÆ. By CHARLES JAMES BLOMFIELD, D.D. Now LORD BISHOP of LONDON. 12mo. 3s. 6d.

GREEK EXERCISES, or an Introduction to Greek Prose Composition, adapted to Matthiæ's and other Greek Grammars. By JOHN KENRICK, M.A. 8vo. 6s.

PRÆLECTIONES ACADEMICÆ Oxonii habitæ. Ab EDUARDO COPLESTON, S.T.B., Collegii Orielensis Socio, et Poeticæ Publico Prælectore, nunc Episcopo Landavensi. Editio Altera. 8vo. 12s.

ELEMENTS OF RHETORIC. By RICHARD WHATELY, D.D., Principal of St. Alban's Hall, and late Fellow of Oriel College, Oxford. Printed uniformly with *The Elements of Logic*. 8vo. 12s.

THE PUBLIC ECONOMY of ATHENS. Containing an Account of the Prices of Commodities, Rates of Profit, Interest, Wages, Labour, &c.; of the Financial Administration, with the Peace and War Expenditure; of the different Items of the Public Revenue, with a History of the Tributes and Public Treasure; of the Liturgies, Property-Taxes, and Natural Wealth; and of the Money-System of the Athenians. To which is added, A Dissertation on the Silver Mines of Laurion. Translated from the German of AUGUSTUS BOECKH. 2 vols. 8vo. 1*l.* 6s.

MUSEUM CRITICUM; or, Cambridge Classical Researches. Nos. I. to VIII. New Edition, 8vo. 5s. each, or complete in 2 vols. 2*l.*

EURIPIDIS HERACLIDÆ, ex Recensione PETRI ELMSLEY, A.M., qui Annotationes suas et aliorum Selectas adjecit. 8vo. 5s. 6d.

INSCRIPTIONES GRÆCÆ Vetustissimæ. Collegit, et Observationes tum aliorum tum suas adjecit HUGO JACOBUS ROSE, M.A. E. Coll. S.S. Trin. apud Cantabrigienses. 8vo. 1*l.* 1s.

A COPIOUS LATIN GRAMMAR. By I. J. G. SCHELLER. Translated from the German, with Alterations, Notes, and Additions. By GEORGE WALKER, M.A., Late Fellow of Trinity College, Cambridge, and Head Master of the Grammar School, Leeds. Uniformly with MATTHEW's Greek Grammar. 2 vols. 8vo. 30s.

JOURNAL of a TOUR in ASIA MINOR, with Comparative Remarks on the Ancient and Modern Geography of that Country. With a Map. By WILLIAM MARTIN LEAKE, F.R.S., &c. 8vo. 18s.

THE TOPOGRAPHY of ATHENS, with some Remarks on its Antiquities. By Lieut. Col. LEAKE. With Plates from the Drawings of C. COCKERELL, Esq. 8vo. 17. 10s.

DESCRIPTION of the CIRCUS situated on the VIA APPIA, near ROME, with some Account of the CIRCENSIAN GAMES. By the Rev. R. BURGESS, Chaplain to the English Residents at Geneva, and Domestic Chaplain to the Right Hon. Lieut.-Gen. Lord Aylmer. Post 8vo. 9s. 6d.

THE COMEDIES of ARISTOPHANES. Translated from the Greek, with numerous Illustrative Notes. By THOMAS MITCHELL, A.M. Late Fellow of Sidney-Sussex College, Cambridge. 8vo. Vol. I. 15s. Vol. II. 10s. 6d. Sold separately.

THE ANTHOLOGGIES : A COLLECTION of the most beautiful POEMS of the Minor Poets of Greece, as preserved in BRUNCK, STOBÆUS, &c. Translated by The Rev. R. BLAND, &c. 8vo. 18s.

THE SATIRES of AULUS PERSIUS FLACCUS, translated into English Verse. With Notes and Illustrations, and the Latin Text. By WILLIAM GIFFORD, Esq. 8vo. 10s. 6d.

THE GEORGICS of VIRGIL. *A New Edition*, with Notes, and the Original Text. Printed uniformly with Mr. Gifford's Juvenal. Translated by WILLIAM SOTHEY, Esq. 8vo. 9s. 6d.

THE GEORGICS of VIRGIL, with Translations into Six Languages :—English, by WILLIAM SOTHEY—Spanish, JUAN DE GUZMAN—Italian, FRANCESCO SOAVE—German, JOHANN HEINRICH VOSS—French, JACQUES DELILLE—and in Modern Greek, by ——. Edited by WILLIAM SOTHEY. Splendidly printed in One Volume, folio.—*No more than 250 Copies are printing.*

ULYSSES THE AUTHOR OF HOMER.

A DISSERTATION, proving that ULYSSES is the Author of the HOMERIC POEMS. By CONSTANTINE KOLIADER, Professor in the Ionian University. 8vo.

Will be published shortly.







